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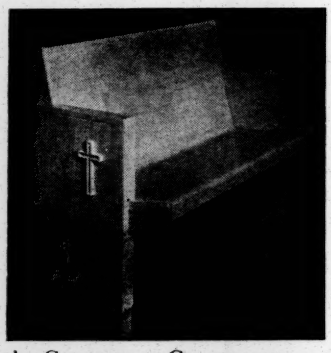

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THE NATURE OF A MISSION IN THE NEW TESTAMENT

An unusual sentiment has been preserved for posterity on a bronze plaque in St. Joseph's Church, Washington, D. C. Carved in bold letters are the words: "The Gospel must be preached by men. Angels have other things to do." The concern of this article will be the work of the former to whom Divine Providence has entrusted both home and foreign missions. Angels need concern us only inasmuch as the brilliance of their virtues finds itself enshrined within vessels of clay.

At the very outset it must be emphasized that neither the dogmatic nor the historico-canonical elements found in the customary treatment of the mission question will be treated here even tangentially. Our concern will be the Sacred Scriptures, and specifically the New Testament in those areas in which we can find the larger beams of light to illumine our subject. We suggest a scanning of the index of *The American Ecclesiastical Review* for articles on the subject by our Ecclesiologists. It is not our purpose to invade another's bounds, or to walk in a field where the terrestrial angels fear to tread.

The delineation of the elements which comprise the common conception of the modern parochial mission and their relationship to individual texts of Holy Writ demand close examination. In a sense, even the most abstruse texts by some sort of scriptural alchemy can be applied to the work of preaching. However, it must be stressed that even the terms mission or missions taken in their broadest signification must not be made a procrustean bed to fit the preconceived notions of those in search of scriptural justification for their claims. One need avoid the Scylla of oversimplification and the Charibdis of textual confusion to travel a safe channel. Our treatment will attempt to lead the reader to the heart of the matter quickly, safely and with some assurance of conviction.

THE NATURE OF THE MISSION

The term, nature, in its broadest signification might be defined as the essential character and constitution of a thing, or in its strictest meaning as that which makes a thing what it is. Were

we to apply the notion of an essence or a nature in either acceptation to the matter of preaching missions and then turn to Sacred Scripture to establish a text to illustrate the essence of Christian preaching, we could find no citation more apposite than the following from the pen of the Apostle to the Gentiles.

> For the Jews seek for signs, and the Greeks look for wisdom; but we, for our part, preach a crucified Christ—to the Jews indeed a stumbling block and to the Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.[1]

The Evidence of St. Paul

St. Paul must be recognized as the apostolic preacher *par excellence.* He ranks head and shoulders above the rest whether he be considered a home or foreign missioner. If his sermons be accepted as models or types of Christian thought and methodology, we should search them to discover their essence and nature. A careful examination of the sermons of St. Paul, which are never recorded in their entirety, reveals some interesting facts. They are more frequently dogmatic than moral, and more practical than speculative. One observes too that they are more oriental than occidental and more forceful than orderly. They are a fine blend of history, dogma and Scripture and follow more closely the methodology of the Jewish rabbi than they do the approach of the Grecian pedagogue.

In all the discourses of St. Paul recorded by St. Luke,[2] with the one exception of the address in the Athenian Areopagus, the crucified, risen and glorified Christ forms the heart of Pauline preaching. The sermons are Christological in content and Christocentric in approach. The reasons which prompted St. Paul to compose his sermons with a view to converting and inspiring his listeners are to be found on the one hand in the nature of the Gospel message, and on the other in the experience of his own turning to God. The soul-shaking experience on the road to Damascus, the years of hidden retreat and instruction by Christ, and the complete and absolute reversal of life branded his mind, heart and will with the humbling and ennobling conviction that he was a "chosen vessel to me, to carry my name among nations

[1] *I Cor.* 1:22-24. [2] *Col.* 4:14.

and kings and the children of Israel."[3] The missionary labors of St. Paul, whether expressed in words or actions, convey the impression that the apostle had the estimation of himself as one separated, called and dedicated[4] for the office of "bringing every mind into captivity to the obedience of Christ."[5] Thirteen Pauline Epistles by way of introduction bear the identification of one who recognizes himself as a servant, as an apostle and as a messenger of Jesus Christ. In the Epistle to the Hebrews, the Apostle to the Gentiles dispenses with the ordinary form of identification and introduces the Lord rather than the servant in his beautiful exposition of the mediatorship of Christ.

An examination of the Pauline missionary activity leads to a scrutiny of the major events of his life recorded in the Acts of the Apostles where one discovers the concretion of his notion of Christian ambassadorship and legation.[6] We suggest that the reader consider the life of St. Paul found in diverse pericopes from the ninth to the twenty-eighth chapters with a view to determining the missionary process of conversion and solidifying the Faith. The methodology varies only on the basis of the application of apposite scriptural texts to the problems at hand. The method does not differ from journey to journey, nor from audience to audience. Perhaps the following citation will illustrate the point:

> I have kept back nothing that was for your good, but have declared it to you and have taught you in public and from house to house, urging Jews and Gentiles to turn to God in repentance and to believe in our Lord Jesus Christ.[7]

The sermons of St. Paul, apart from the sermon in Athens which is only partially recorded, note the *aversio a creaturis* and the *conversio ad Deum per Jesum Christum Dominum nostrum.* The penitential elements represent the clearing of ground for the building of the Faith. Both aversion and conversion can be considered as two facets of the one action.

The Background Theology for St. Paul's Sermons

The spoken word of St. Paul is necessarily a reflection of his theology and has its written counterpart in the Epistles. An

[3] *Acts* 9:15.
[4] *Rom.* 1:1.
[5] *II Cor.* 5:10.
[6] *II* Cor. 5:20.
[7] *Acts* 20:20.

analysis of any sermon recorded in the Acts of the Apostles will reveal topics that can be discovered in greater refinement of detail in the letters. A cursory examination of the *Theology of St. Paul,* by Prat, or the scanning of any standard work on the Pauline Epistles will afford an interested reader all the elements that comprise the body of doctrine of the Apostle to the Gentiles. Were we requested to cite a text that might well be termed the heart of his theology we would quote the following from the Epistle to the Colossians (1 : 15-20) :

> He is the image of the invisible God, the firstborn of every creature. For in him were created all things in the heavens and on the earth, things visible and things invisible, whether Thrones, or Dominations, or Principalities, or Powers. All things have been created through and unto him, and he is before all creatures, and in him all things hold together. Again, he is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. For it has pleased God the Father that in him all his fulness should dwell, and that through him he should reconcile to himself all things, whether on earth or in the heavens, making peace through the blood of his cross.

Within this short citation we discover the heart of the theology of St. Paul. From these sentiments flowed forth the remainder of his teaching and to them all his teaching returned. These are the fundamental principles which form the bedrock of his preaching.

St. Paul was without doubt the exemplar of the Christian missionary. The sublimity and profundity of his thought, his undaunted zeal and unbounded energy and his consuming love of Christ are a familiar landmark in Christian history. He is the model of all missionaries and might well say to his modern counterparts: "Be imitators of me as I also am of Christ."[8]

Having established in our minds the theological content and methodological approach of the preaching of St. Paul, it is necessary to trace both content and methodology to Christ whom the Apostle to the Gentiles bids us imitate.

Christ and the Missionary Apostolate

The events of the life of our divine Lord need not be outlined in detail for our parish missionaries who daily break the bread

[8] *I Cor.* 11 : 1.

of the Word of God for the children of God. Such a procedure would necessitate some sort of schematic review of the four Gospels and tend to distract from the general theme of this article. Let us limit our attention to a consideration of Christ as a teacher and preacher.

The active ministry of Christ lasted about three years until, according to the divine economy, He offered Himself in sanguinary sacrifice for the atonement of sins and the reconciliation of creatures and Creator. During His short ministry of preaching and teaching He demonstrated the true effectiveness of the spoken word. He knew the mind, heart and will of His countrymen as none had known it before. He could read their faults and failings, their desires and ambitions, their vanities and foibles, their twisted and confused thinking. He penetrated the prejudices and narrowness of little men and the hypocrisy and formalism of those in high places. He taught the deepest lessons in maxim and parabolic form that they might be remembered both by the intellectual and the dullard. With the meekness and simplicity of one who would not break the bruised reed nor quench the burning flax, He employed neither the violent gesture nor the angry tone of the demagogue. He spoke simply, sublimely and eloquently with a force no man could resist. He taught in the open fields where He could take advantage of the examples of the lilies and the birds; in the boat of Peter the fisherman where He could cite the illustration of the net and the fishes; on the slope of mighty Tabor where He could recall to men's minds things of grandeur and littleness; and within the confines of the temple area where He could tell His listeners, "In my Father's house there are many mansions."[9] He confirmed His words by example and His doctrine by divine wonders. His life, His word, and His works became a decisive factor in the life of the people of God and served to separate wheat from chaff and sheep from goats. Indeed, in the words of St. Paul, Christ by His teaching, life and death, resurrection and ascension became to the "Jews a stumbling block and to the Gentiles foolishness."[10]

In order to assure that His words and works would be perpetuated through the instrumentality of human beings, He selected twelve close followers and shared His life and doctrine with them.

[9] *John* 14:2. [10] *I Cor.* 1:23.

Like the majority of our parish missionaries they came from common stock. As far as can be determined only St. Matthew came from a higher station in life. As one might have expected, the process of their indoctrination was slow, tedious and discouraging because of the constant problem of correcting misconceptions, prejudices and moral weaknesses. It would appear from the Gospel pages that one of them presented a special problem before and after he was appointed to head the first mission band. Another failed to make the grade and defected. At this juncture we would recommend that one read the pericopes in *St. Mark* 6:7-13, 30-32 in which the evangelist describes the first mission and the subsequent return to community life. They demonstrate with great forcefulness the necessity and the utility of joining the interior to the exterior life and the constant necessity of self-appraisal in the proper handling of the Word of God.

It would not be rash to imagine that after the first missionary endeavor of the Apostles they paid more attention to our Lord's method of preaching. They probably watched Him more closely and attended more sedulously to His words. They undoubtedly strove to discover how He used words and phrased sentences. When one notes the words of Christ some twenty centuries later to discover their force as the Apostles did after their return from the missions he learns some rather astonishing things. The statements of Christ form about one-fourth of the Gospel. They appear on practically every page either in the form of connected discourses or isolated saying. The discourses fall into three categories: parables, the synoptic renderings and the Joannine sermons. The discourses have in great part been incorporated into the Liturgy and have been a most fruitful medium of instruction. We would dare say that the discourses and parables are the structural supports that sustain and buttress the spoken word of the modern missionary. Without them sermons are weak and ineffectual attempts of human eloquence.

The short pithy statements of Christ demand the attention of the missioner. They have become a precious endowment of mankind. Consider if you will their brevity, their appositeness and their clarity. Recall how many of them have become bywords in the world's languages. Note the particular effectiveness of the following:

They that are in health need not a physician, but they that are ill (*Matt.* 9:12).

Wise as serpents and simple as doves (*Matt.* 8:22).

Out of the abundance of the heart the mouth speaks (*Matt.* 12:34).

Render to Caesar the things that are Caesar's and to God the things that are God's (*Matt.* 22:21).

No prophet is accepted in his own country (*Luke* 4:24).

Many are called but few are chosen (*Matt.* 22:14).

The disciple is not above the master (*Matt.* 10:24).

The spirit indeed is willing but the flesh is weak (*Matt.* 26:41).

Physician, heal thyself (*Luke* 4:23).

Orientals particularly have a real affection for this manner of teaching because it enables them to grasp a principle quickly and effectively. The Divine Teacher employed this method to perfection.

Another noteworthy aspect of our Lord's preaching is the excellent use to which he put Hebraic parallelism which is the basis of biblical poetry. By the proper balancing of similar, contrasting and related thoughts Christ gave a new beauty to simple words. The following examples are among the most beautiful in world literature:

So shall the last be first and the first last (*Matt.* 20:16).

Whosoever shall have his life shall lose it and whosoever shall lose his life for My sake and the Gospel shall save it (*Matt.* 8:35).

Give not that which is holy to dogs, neither cast your pearls before swine (*Matt.* 7:6).

Occasionally one discovers three or four items balanced against one another:

We have piped to you and you have not danced. We have mourned and you have not wept (*Luke* 7:32).

Ask and it shall be given to you; seek and you shall find; knock, and it shall be opened to you (*Matt.* 7:7).

At times it would appear to the intent reader that a passage approaches the proportions of a hymn. Confer if you will the pericope found in *Matt.* 11:25-30 where all the literary brilliance of our Lord's preaching is found crystallized with the refinement of a highly polished gem.

The preaching of Christ from whatever vantage point it might be viewed has the simplicity and brilliance of the spectrum. The

more it is analyzed, even in the matter of its external form, the more it is appreciated. Attempts have been made to categorize and classify the types of literary figures which are discovered in it, but the more acute the discernment of the analyst the more difficult it becomes for him to arrive at conclusions. The strength and gentleness, the simplicity and the profundity, the directness and figurativeness, the poetry and the prose, force one to stand in admiration of it and to abandon attempts at categorization. Both form and content demonstrate the magnificence of thought and rare beauty of language that stamp our Lord as the teacher of teachers, the pedagogue of pedagogues and the preacher of preachers. It was to Him that the Apostles turned for inspiration when they entered the public ministry.

The Apostles in the Active Ministry of Preaching

After the Ascension the results which our divine Lord planned for the apostolic preaching were realized in a most remarkable fashion. The City of Jerusalem was startled when one hundred and twenty followers of Christ filled with the Holy Spirit testified in His behalf and received into their ranks the astonishing number of three thousand souls. Never before have so many been affected by a series of sermons. In a sense, it was the first public mission preached in the nascent Church. Not long afterwards the superior of the mission band, St. Peter, cured a lame beggar and preached the historico-scriptural sermon on the claims of Christ and their fulfillment. Ten thousand more souls were added to the captivity of Christ.

With the vast increase among the faithful in Jerusalem the minor administrative problems of the new society were delegated to deacons to allow the Twelve more time for preaching. The continued persecutions and arrests gave the Church an opportunity to spread from Jerusalem to the remainder of the Holy Land. New centers sprang up in Judea, Samaria, Galilee and Damascus. The Phoenician coastal plain provided new congregations in Lydda, Joppa and Caesarea. Northern Phoenicia, Antioch and Cyprus soon fell under the spell of the preachers of the good news. At this point in history St. Paul entered the scene and began the first of his three missionary journeys. Before the death of St. John, the youngest and the last of the Apostles to go to his reward, the

work of the missionaries carried them to every town and hamlet of the Levant, through Asia Minor, Greece and Italy and sent their followers into Egypt, Southern France and Spain. The Twelve and their successors and assistants by the end of the first century had gone a long way toward fulfilling the prophecy of Christ: "You shall be witnesses to me in Jerusalem and in all Judea and Samaria, and even to the uttermost parts of the earth." Time and again they repeated the process, retaining the same theme and using the same principles, exhorting Jew and Gentile alike to turn from creatures to God through Jesus Christ our Lord.

It would appear to those who examine closely and who avoid the danger of oversimplification and exaggeration, that within the confines of the Sacred Text there is neither a Petrine, nor Pauline, much less an Apolline body of doctrine and methodology taught the Apostles by Christ. The sermons are much the same whether they fall from the lips of Peter, of John, of Stephen or of the convert Saul who held the cloak of the stoners. They are essentially appeals for the rejection of sin and the embracing of the true way of life and a return to God afforded mankind by the salvific action of our Lord and Saviour Jesus Christ.

In order that our parochial preaching continue to be effective in glorifying God and bringing souls under the divine spell of Christ, it must embrace the strong core of Christian doctrine handed us by our Saviour and preached by His first missionaries. To assure ourselves that our preaching is traditional and deeply rooted in Christian methodology, we recommend that our preaching apostolate be examined according to the principles enunciated by St. Paul in his instructions to Titus and Timothy in the Pastoral Epistles. While the pastorals have in mind the fulfillment of clerical obligations, they do not contain the same aspects of the preaching function found elsewhere in the New Testament. There is, however, one pericope which demands enclosure within any treatment of the subject of preaching. Keeping in mind the phrase, "nescientibus fiat cognita, ut tamen scientibus non sit onerosa," we cite the following for your consideration:

> I charge thee, in the sight of God and Jesus Christ, who will judge the living and the dead by his coming and his kingdom, preach the word in season, and out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not

endure sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables. But do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the Gospel, fulfill thy ministry.[11]

CONCLUSION

In conclusion let it be said that the treatment presented is but one of several ways of judging the nature of a mission in the New Testament. It is the fond hope of the author of these lines that they will have the value of the widow's mite and contribute to the literature in a field of priestly ministry so productive of things spiritual. Perhaps they will provoke more articulate thoughts from those who spend their lives in this corner of the vineyard.

GERALD T. KENNEDY, O.M.I.

Oblate Scholasticate
Washington, D. C.

[11] *II Tim.* 4:1-5.

NAVY CHAPLAIN IN SCANDINAVIA

The slogan, "Join the Navy and see the world," had nothing to do with my affiliation with the naval reserve some eighteen years ago. At that time I was serving as a member of the Board of Visitors of the Naval Academy at Annapolis. Admiral David Sellers, a charming gentleman, after he and his cohorts had put me and a dozen other civilians through the Navy routine for three days, said smilingly, "Why, you ought to be in the naval reserve." I had heard about being an admiral in the Nebraska navy but I had never heard of this distinction.

"That would be an honor," I said, thinking this was all good clean fun and would be shortly forgotten.

The next thing I knew I was getting official communiques from the Navy Department. One said I was a lieutenant commander which to me meant nothing whatsoever, but some Annapolis graduates take a dim view of the fact that I spent only three days at their alma mater and came out a two and a half striper while they waited four years to get the single stripe of an ensign.

From wartime experience I learned that one who places himself under the direction of the Navy may head for the North Pole and wind up on a beach in Africa. On July 25, 1954, I started on a cruise to England with Admiral John H. Cassady, USN, who holds the distinguished title of Commander in Chief of the North Atlantic and Mediterranean Forces. Admiral Cassady in World War II spent much of his time trying to teach me such top secrets as the difference between port and starboard, between a gangway and a galley, and how to keep out of the way of chief petty officers who are busy men since they really run the Navy.

Admiral Cassady suggested that I move my gear aboard the USS *Baltimore* on August 14 at Southend-on-Sea so I could hear confessions and say Mass for the men on August 15. At the pier I was told that the Captain of the ship, a genial, plump redhead named Christie, was holding the band and marine guard to give me the honors due an admiral. I sent word that I would arrive in civilian clothes—without honors. The ship had not had a Catholic chaplain for five years and I knew I had a job to do. If the word was passed, "Admiral Sheehy will hear confessions in

the admiral's cabin," I might not have many penitents. My first job in going aboard any ship has been to get everyone to call me "Father." Navy regulations are not on my side but the sailors are.

Thus began the Scandinavian adventure which took me to three beautiful ports and to three fascinating countries: Sweden, Denmark, and Norway.

On calm blue seas we sailed to the land of the Vikings and the Midnight Sun. I was not interested in seeing Vikings but I was interested in renewing acquaintanceship with the sun which I saw only twice during the nineteen days I spent in London.

Through deep, narrow fjords and tall firs, past ski trails and hunting lodges, we approached Stockholm, a city magnificent and clean, with stately skyscrapers, an overhanging bridge, and unique store displays. It also appeared to have as many traffic snarls as has Washington.

As soon as the word was passed on the *Baltimore* that a priest was aboard, I had my job cut out for me. Different ships require different approaches—from the chaplain's viewpoint. At the first Mass, all were urged to join in the apostolic venture of rounding up both backsliders and prospective converts. Two of the first men to come around for instruction were two highly respected chiefs. From past experience I knew that if the chiefs decided I was a "right guy," I would have easy sailing.

Including a few who had been baptized in the Catholic Church but had not received other sacraments, it was my privilege to instruct twenty-three men. Confessions were heard each day before Mass. At first I tried to give instructions individually, beginning at 0800, but I found it necessary to organize classes according to watches—and about eight hours a day were spent in instruction (which is more than is required in my schedule at the University). Six signalmen who stood watches on the bridge where I lived came in one by one for instruction.

A priest at sea has a great advantage in doing his priestly work. He lives within a few hundred feet of his congregation. As soon as the word is passed, "Seamen Smith and Jones report to Father Sheehy's quarters," the class is at hand and ready. I worked under pressure because, according to original plans, I was to be aboard only twenty-three days. This period was later

extended twelve days when I cancelled a flight home from England to return with the ship.

SWEDEN

My few hours ashore were spent visiting bishops and clergy. I first called on the Jesuit fathers in Stockholm, a scholarly group of missionaries, only one of whom was Swedish. I expected this group to be bilingual. As a matter of fact, these Jesuits spoke every European tongue. I had sent word to Bishop K. Ansgar Nelson, an American Benedictine who was consecrated to serve as coadjutor to Bishop Mueller of Stockholm, of my hope to visit him. After climbing four flights of stairs in an old building where the Bishop rents a small apartment, I found my effort amply rewarded by meeting the convert whom Divine Providence has shaped to play a leading role in the restoration of an ancient faith in the new Sweden.

World War II, so Bishop Nelson told me, left Sweden in a prosperous condition. In the general upheaval consequent upon the war, the number of Catholics increased from five thousand to over three times that number. Most were refugees who were a challenge not only to priestly service but to Swedish generosity. Ten new centers where Mass may be said were opened. Of course the Church did not have enough institutions and nursing homes to care for the refugees but heroic efforts were made to supply sacramental service. The plea for more priests reached a few apostolic bishops in other lands. The Society for the Propagation of the Faith gives as aid ten thousand dollars a year. The St. Ansgar's Society also came to the aid of a group which, though poverty-stricken, tried to extend its service through widely distributed areas into which refugees poured.

In Sweden a great majority of the children must attend Protestant state schools. This precludes during that time instruction in their own religion, although Lutheran children attending private schools are required by law to be supplied with instruction in the Lutheran religion.

A survey made recently showed that 1.8 per cent of the members of the Swedish people attend church. Swedes are taking a kindlier attitude toward Catholicism. A few of the restrictive measures against the Church have been removed. In the official

parties which I was required to attend, governmental authorities seemed to be keenly interested in the position of the Catholic Church in the United States. I was also given the impression that Catholic priests from the United States would be most welcome as missionaries in Sweden.

DENMARK

While we passed many ships flying different flags en route to Copenhagen, I was able to see very few of them because I wanted to have at least part of the prospective converts ready for baptism and confirmation in the Cathedral in Copenhagen. From reports of other chaplains, I knew that upon my arrival I would be visited by the first Catholic bishop appointed to Scandinavia since the Reformation, Bishop Theodore Suhr.

Copenhagen, with its great free port, is an international city. It is also a gay and laughing metropolis. Guns roared their salute and bands played as we entered the port. Almost the first guest up the gangway was a messenger from the Bishop. I returned the call immediately. The Bishop offered the facilities of the Cathedral for baptism and volunteered to confirm whenever I wished. I waited until the day of our departure to complete instructions. Ten were baptized and fifteen confirmed. Bishop Suhr, who spent fifteen years in the Argentine and then came to Rome where he joined the Church and became a Benedictine monk, was only five years ordained when he was made Bishop of Copenhagen. He is a native of Denmark and one of its most respected citizens.

The Bishop insisted upon giving the confirmandi and their sponsors a "slight repast." His beautiful gardens were the scene of what might better be described as a picnic. When the Bishop asked me what the sailors wanted to drink, he was surprised at my answer. "Milk. The good Danish milk of which they have heard. Give sailors good milk and they want nothing else." The dairy business of Copenhagen profited appreciably from the Bishop's party.

Twice it was my privilege to dine and converse with the new Premier of Denmark, C. S. Hansen, who was then minister of foreign affairs. He had a grasp of world affairs which was amazing to those who might think Denmark an isolated country.

Prince Kund, brother of the King, was likewise most gracious to me and, after His Highness understood that one could be both a Catholic priest and a flag officer in the United States Navy, he launched into a most interesting conversation on religion in the world today.

It is no exaggeration to state that the Catholic Church in Denmark is launching a great revival. At present one hundred thirty sisters are teaching in Danish Catholic schools, to which the government gives more support than does the government of the United States to its private schools. Bishop Suhr is the spearhead of this revival. He told me that governmental authorities had been pleading with him to build more schools, for which the government would pay most of the cost. The priesthood in Denmark is assembled from various countries but more Danes are now studying for the priesthood than ever before.

At Copenhagen the Communists made a few clownish attempts to embarrass United States sailors. A supply of communist literature was handed out in the streets. The Danish people were indignant that such was the case. There were no untoward events because Captain Christie had warned his crew of such eventuality.

NORWAY

A day's steaming on a northerly course brought us to Oslo, capital of a country which, unlike Sweden, had suffered much during the war. Norwegians have a kindly attitude toward the United States but they have not forgotten that their Nazi enemies marched through Sweden to occupy Norway.

Oslo is a quiet city, where little moves on the street after ten p.m. The Norwegians are a quiet and undemonstrative people. They are also not afraid to prepare for and fight any attacking foe.

Since the Bishop of Oslo was in Germany, I spent much of my time with his secretary, a brilliant, dynamic graduate of the College of the Propaganda in Rome, Dr. Hansteen-Knudsen, who at one time was secretary to Cardinal Fumasoni-Biondi in Rome. Like Bishops Nelson and Suhr, he too is a convert to Catholicism. His description of the problems of the priests working in Norway was both amusing and stimulating. He spoke highly of the friendly attitude shown the Church by the King and some of his top advisers.

However, the Catholic Church in Norway labors under very definite restrictions and handicaps. One is the law disbarring Jesuits from the country. Typical of these difficulties is the discrimination against Catholic teachers. Only Lutherans may teach in state-supported schools. A special bill is now before the Norwegian parliament giving the King authority to dispense civil servants in educational institutions from the requirement that they must be Lutherans. All teachers of religions in state schools are, of course, Lutherans. Eight of the country's nine Lutheran bishops came out against the proposed law which, according to government spokesmen, "is in harmony with the conception of religious freedom now prevalent in the country and with the principles in the Declaration of Human Rights passed by the United Nations in 1949."

The great needs of the Church in Norway are schools, Catholic teachers, and, of course, Catholic priests who are willing to spend their lives planting the seeds of the faith in a climate at present not favorable to immediate results.

If one may judge from its statues, Norway has more of a sense of history than have other Scandinavian countries. With deep regret I said a farewell Mass on a destroyer, the USS *Glennon,* as it sailed away to visit Finland. I should like to have accompanied that ship. No visiting ship ever received a more tumultuous welcome than did this, the first American warship to visit Finland since the end of World War II. I was greatly edified to learn that the two score Catholics aboard the *Glennon* marched up the main street of Finland to attend Mass the day after the ship's arrival.

On September 8, the USS *Baltimore* headed toward Portsmouth and home. At Portsmouth I renewed acquaintanceships with some British officers with whom I had served in 1944 in the British Eastern Fleet. En route to Boston I completed instructions of seven more converts who made their first Communion aboard ship and I had eight prepared for confirmation by Bishop Eric MacKenzie at Boston on September 19.

On the departure of Admiral Cassady, I took over his larger quarters. After daily Mass, which grew to an average attendance of sixty (thanks partly to having a *Missa recitata*) my daily routine called for two instructions and, in the evening, two classes on

marriage guidance. The admiral's cabin accommodated about forty men at one time.

My chief concern was to see that men who had been deprived of priestly attention aboard ship should receive the Sacraments before arriving home. Besides divine grace and my daily pleas, I had other helps. The Chiefs got behind the program.

"Any bloke that don't get to confession while Father Sheehy's aboard," announced one chief, "gets the works." I never knew just what this meant.

My conclusion from my Scandinavian adventure is that there is good fishing in those waters—for fishers of men.

MAURICE S. SHEEHY

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TO GOD'S MOTHER AND OURS

The sons of Eve were restless till God dipped
in time, and modeling our common clay,
outcrystaled crystal when He gently tipped
the form with breath, and you relighted day.

Then once upon a Nazareth God spilled
His shadow down the shocked cascades of blue;
and having heard the waiting cistern filled,
rejoiced to see a mirrored self in you.

"Magnificat . . ."—and we the cold are stung
to silence, leveled as the hills that kneel;
and though we cannot loose the buckled tongue
in praising, mother, let us more than feel
the pressure of your canticle's warm knife:
the minutes that it took to plunge; the life!

RAYMOND ROSELIEP

CHRISTIANITY AND ECONOMICS*

PART I

There has been a growing sentiment, frequently expressed, that the world of business is outside the limits of the sphere of religion. It has become a customary thing to assign to ethics and economics separate and independent roles in life. The man in business is willing that religion should be unmolested in its interest in the affairs of the spiritual order, but he insists that there be no interference on its part in his activities in the commercial world. What is still worse, this viewpoint is not confined to those who are lacking in moral principles, but it is accepted even by many who recognize in other fields a dependence upon religion. Hence in the effort to solve the problems of modern economic life there is no appeal to natural law, but these questions are approached entirely on a basis of utility and expediency. Men do not ask what is right or what is wrong in their commercial relations but what is useful, what is expedient. It is but a short step from the view that economics must be separated from ethics to Marx's doctrine of historical materialism, that makes economic relations the only determining factors in society.

To the true Christian, of course, such a view of the relations of economics and ethics is obviously false. He knows that all his actions are governed by the moral law, that they are good or evil in so far as they are conformable to right reason or devoid of such conformity. He knows that the activities of his economic life form a part of the moral order, whose character is determined by man's supernatural destiny, no less than do the activities pertaining to his spiritual, social, and political life. Religion is not merely a department of life, it is the foundation on which the social edifice is built.

* Monsignor James W. O'Brien died in 1949 as Rector of Mount St. Mary Seminary of the West, in Norwood, Ohio. Hundreds of American priests have benefited from his brilliant teaching and from the example of his magnificent sacerdotal life, both at Norwood and at The Catholic University of America. *The American Ecclesiastical Review* is privileged to print these hitherto unpublished papers by one of the truly great theologians of our time.

The science of economics is not concerned with all the material needs of man, nor is it limited to them. There are certain activities in the material order—and it is interesting to note that they are activities which admit of a connection with religion—with which economics is not concerned. Such for instance are man's use and misuse of his own property, in which there is no relation to the rights and activities of others. Then there are activities of a higher order to which the science of economics extends, as church finances, printers' strikes, etc.

Economics is concerned with human activities in so far as they are exchangeable or deal with what is exchangeable. If there were no exchange of goods or services, if everyone had or could produce for himself all the things of the material and spiritual order which are necessary for him, there would be no exchange, and no economics in the strict sense of the word. For although economics must take into consideration such things as property, labor, production, it deals with them only in so far as they are means to an end, that is only in so far as they have reference to the exchange of goods. Indeed primitive man was obliged to satisfy his own needs and through his own efforts. He had to be a jack of all trades. Later, however, he had his choice of providing all things for himself, or of entering into a community spirit. So that all the necessities of the community would be procured by the community itself, each individual doing that piece of work for which he was peculiarly fitted, and exchanging his surplus products for the things produced by others. This is known as the "division of labor" and is the necessary condition of exchange. From the days of primitive society until the present time, and especially now, when man requires so many and diverse things for his comfort and well-being, a division of labor and an exchange of goods are necessary. We find economics wherever there is exchange. Nor can we go back to the unwieldly system of barter. We cannot get along without money. For while history records the existence of moneyless civilizations, with an elaborate division of labor and highly specialized callings, as for instance the monasteries and feudal estates, still in our modern world this seems impossible. We must live under a money economy. If therefore there is a relation between ethics and economics, there must be such a relation between ethics and money. If we could discover just at what point

man has, in his use of money, departed from moral principles, we would be well on the way toward a solution of our difficulties.

Money has ceased to be in the minds of people merely a medium of exchange. It has come to be synonymous with wealth. It has ceased to be relative, and has become absolute, has become a thing. Men have come to estimate their possessions in so far as they are convertible into money. Instead of a tool it has become the goal of man's striving. Governments themselves have adopted this attitude, as is manifest in their efforts to secure the balance of trade. They are anxious to export more goods than they import.

Economists tell us that the functions of money are four. It must serve as a medium of exchange, as a measure of value, as a standard of deferred payment, and as a store of wealth. It is logical to suppose that if ethics is involved it will manifest itself in one or more of these functions.

When money was first introduced, it was conceived not as having an absolute value but as something relative. It was a tool for the transference of wealth, not wealth itself. It was of no use until it was spent. But even in the primary conception of money two of its functions had necessarily to be included. It was a means to facilitate the exchange of goods and it was a norm by which the value of goods was measured. Money was never so simplified nor so complicated as to exclude either of these two fundamental functions.

If it were possible to separate these two functions and to consider money merely as a means for the exchange of goods, it would be morally indifferent. There would be no question of the relation between ethics and money, for in the use of money merely as a means, there would be no moral principles involved. There could be no injustices in the use of money that are not equally possible in immediate exchange or barter. Hence the only ethical considerations would be those that are extrinsic to money itself.

If, for example, a man were to barter a defective horse or one to which he had no title for food or clothing, he would be acting unjustly. So also would the Greek of Homer's time if he had stolen the oxen with which he bought his slaves, or the man of our own day the fifty dollars he pays for his suit of clothes. Moral principles are involved in the use of money as a means only to the same extent as in barter and they are of such a nature as to be

easily understood and readily applied to practical cases. Furthermore it would make no difference what was used for money, whether it was metal of intrinsic value, or mere token money, so long as the man who received it in payment could pay it out again for goods of equal value. Such injustices as might occur would be conceived as invalidating the transaction. It would be clearly understood that the title would not be transferred nor would ownership be acquired. All this, as was said above, would be true in the abstract, provided that we prescind from the second function of money.

As a matter of fact, however, money cannot be considered merely as a means of exchange. It connotes necessarily a norm by which the value of goods is determined. The two functions cannot be separated. Since it is a norm by which other commodities are measured, money must have of itself some value. This value may be a natural or intrinsic one as in gold money, or it may be an artificial one as in token or paper money. Now if the value of money were to remain constant there would still be no difficulty either on ethical or on economic grounds.

Unfortunately that value does not remain constant, but varies to a greater or less degree according to the influence of a variety of causes. Hence its relation to other commodities frequently undergoes change. Usually this change is so small and gradual as to be of little consequence. Occasionally, however, it is of such a nature as to impose grave hardships upon some individuals. Some of these hardships are attributable to natural causes, and perhaps are compensated by the great benefits that money brings to man. Frequently these hardships are brought about not by natural causes but by the interference, justified sometimes perhaps, of governments and bankers in the currency over which they have gained control. The general welfare of a nation may perhaps make such interference imperative. Whatever may be said regarding the causes of this change in value, certainly the effects are obvious. Some men are enriched beyond their deserts, others are proportionately impoverished. The man who today sells five horses may perhaps tomorrow purchase ten with the same amount of money. He has changed five horses into ten, by what is considered the legitimate procedure of taking advantage of the increased value of his money. He could have obtained the same result by the

illegal process of stealing five horses, with the difference that in one case his ownership is not contested, in the other it is. Why is one process considered unjust, the other perfectly fair? Is it to be seriously contended that the vagaries of a mere tool are capable of exercising such an influence on absolute moral values? It may be said that the good faith of the purchaser is in the one instance the determining factor. That answer does not suffice. Mere possession in good faith does not constitute ownership.

The example given above is somewhat exaggerated. Money does not ordinarily change in value so rapidly. The process is usually a gradual one. Sometimes, however, it takes place overnight. In 1931 when England went off the gold standard the pound could purchase approximately only three-fifths of its value on the preceding day.

When we come to the consideration of long-term debts, the fact that the change in the value of money is a gradual one means nothing. Money serves another purpose, it is a standard of deferred payments. Over a period of time values may change considerably. People have bought a dozen eggs for the money they received for a house and lot. Sometimes clauses inserted into contracts to protect one of the parties against such occurrences are themselves declared invalid. In such circumstances are not the debtors unjustly enriched? Are not creditors the victims of injustices? There is in reality no *quid pro quo*. One of the parties is receiving something for nothing. The other is dispossessed against his will.

The social and political aspects of money are far more complicated than those of other commodities, but from the standpoint of the individual at least, there exists between them one simple, common characteristic. Money is subject like other commodities to the personal relationship of ownership. Hence the concept of money as private property forms a logical starting point in the effort to discover the ethical principles regulating its use.

Money functions as a medium by which goods are transferred from one to another, but in order that a man may exchange money for goods, the essential prerequisite is that the money so exchanged be legitimately in his possession. Hence it is necessary that money be understood as a form of private property, and subject like all forms to the ethical principles governing property in general. The validity of this conclusion is based, therefore, upon two premises,

first that there are moral laws governing the acquisition and especially the use of property, and, secondly, that the idea of property extends to money in all its forms.

Regarding the first premise, it is evident that there exists a definite, positive, Christian philosophy of ownership, which takes into consideration both the social and individual aspects of the goods of the world. It is a Christian philosophy because it is founded upon the natural law as interpreted and extended by Jesus Christ, and because it has its place in the general Christian philosophy of life. It is a definite philosophy, because there are clear-cut lines of demarcation between it and the extremist views advocated by the Socialists and the individualists. Unlike the socialist opinion, it does not exaggerate the claims of Society to the exclusion of personal rights, nor does it emphasize, as does the individualist theory, the prerogatives of some people to the detriment of others and of the group itself. It is a positive philosophy in that it is not merely a compromise between these extreme views, but follows logically from the general Christian principles governing man's life and destiny. The laws regarding property that are found in the Sacred Scriptures and in the tradition of the Church derive their efficacy from the general laws, according to which man must rule his life and actions.

Before undertaking the explanation of this Christian philosophy, however, it is necessary to examine briefly the general theories regarding property into which the opinion of mankind is divided.

In its broadest sense, property signifies all rights that are primarily economic in character. It thus includes rights in corporeal things, all rights to demand from particular persons acts or omissions that are primarily of economic value, and all monopolies such as franchise, patent rights and copyrights. In the strict and objective sense, property may be defined as a thing or things subject to ownership, anything that may be exclusively possessed and enjoyed. In the possession or enjoyment of a thing in such a way as to exclude all others consists the primary notion of ownership. Not everything that man uses and enjoys, however, can be said to be the object of ownership, because that use is not exclusive. Air and sunlight for this reason are not subject to ownership. Hence property in the strict sense is synonymous with ownership. Subjectively it is the right of ownership itself.

The fact that man legitimately makes things his own in such a way as to exclude others presupposes a subjective right, a moral faculty that permits such possession. When that faculty is legitimately exercised, others are bound to respect that possession. The legitimate exercise of a right on the part of one individual necessarily induces a correlative obligation in others. The exercise of that right therefore is legitimate only within certain limits, because it imposes restrictions upon the freedom of others. Those limits are determined by the same natural or positive law which is the basis of the right itself.

For those who believe in an Omnipotent Being who created all things for a definite purpose, it is not difficult to find the general philosophical grounds upon which the right of private property is based. God created man and gave him charge over all other creatures and permits him to make such use of them as is in harmony with the general plan of creation. This implies that man will one day be called upon to account for the use he has made of external goods. With certain restrictions this position must appeal also to the unbeliever. It must be obvious to him that the goods of the world exist for man's use, even though he is skeptical about their divine origin and purpose, and consequently about his accountability for the use he makes of them. All agree therefore upon the general premise that these goods belong to man. The difficulty arises, however, regarding the division of these goods. Whether they are to be held in common, as the socialists contend, or they are to be divided so that each individual possesses an equitable portion exclusively. As a matter of fact, the distribution as it exists at present is not just. The more that some persons obtain the less naturally there will be for others, and thus the wealth of the world becomes more and more concentrated in the hands of a few. Many are entirely dispossessed and dependent upon others. The individualistic system that permits such abuses is foreign to the Christian conception of property, and furnishes a fertile field for the dissemination of socialistic doctrines that seek the overthrow of the institution of private property altogether. The concentration of wealth has led to a division of opinion regarding the justice of private property. Some are of the opinion that all the goods or at least a great portion of them should be possessed in common; others cling selfishly to private property as a supreme absolute inalienable right, free from all obligations toward society;

still others finally, acknowledging the justice and even the necessity of private ownership, realize that it has certain limitations; that while conferring rights it also entails duties toward society.

The socialists exaggerate the social aspects of the wealth of the world and insist unduly upon the equality of men. Some of the more extreme socialists would overthrow private property entirely, others more moderate would restrict common ownership to such goods as have pre-eminently a social value, such as all the instruments of production.

The position of the socialists is untenable both upon economic and upon ethical grounds. A moderate common ownership of such commodities as are of special social importance, in that they carry with them a capacity for domination too great to be left in private hands, may be advisable and even necessary. The rejection of private property either completely or in great part is economically unsound and morally unjust.

Mankind for the most part accepts one or the other theory of private ownership. The socialists themselves make many reservations in their doctrine of common ownership. They want to limit it to certain definite things as for instance the means of production, the public utilities, or the land itself. Even absolute Communists cannot reject private property entirely at least for a limited number of definitely personal possessions. The very fact of such widespread private property is illustrative of its utility and even of its necessity. It furnishes in fact additional proof that it is a right derived from the natural law.

There are, however, two conceptions of private property. One would make it an absolute right in the face of which all others must give way, the other recognizes that there are certain limitations, namely other greater human rights that must be upheld. The first is founded on the philosophy of egoism, and is the principle of the uncivilized, primitive man, the other is founded on Christian charity and human solidarity and is the ideal of the completely civilized. One holds tenaciously to the principle of the survival of the fittest, the other recognizes a certain equality of man. The first is the pagan conception of the right to private ownership, the second is the Christian conception. Our own economic system is at the moment a compromise between the two.

The pagan and the Christian still strive for the mastery of our economic life.

The pagan view of the absolute unlimited right to private property conferred by ownership has been, historically, very strong in this country. The social aspects of property were utterly disregarded. The pitiable straits to which the destitute were reduced by a machine civilization made no impression upon the wealthy. They used their ill-gotten goods to impose further upon the laboring classes. There has lately been considerable diminution in this philosophy of life, but it is still altogether too strong in some quarters for the social good. Such an attitude is morally reprehensible, as is amply demonstrated by reason, showing the common and social aspects of the goods of this world. It is contrary to the teachings of Christ concerning the dignity of man. Nowhere is he so insistent upon the punishment for wrong-doing than in those places where he speaks of the punishments that will be meted out to those who pay no heed to the difficulties and miseries of their fellow men.

That a rejection of the rights of society is morally reprehensible reason itself plainly shows, for the earth and its products were given to all men that they might obtain those comforts of life that are necessary for the full development of mind and body.

Christianity teaches the justice, even the necessity of private property. For this reason, it rejects Communism, and would reject it even if its followers were not atheistic and anti-Christian. It teaches also a doctrine of charity and the dignity of man and regard for the general welfare, hence it condemns greed, selfishness, and cruelty. It accepts private ownership as a natural right with such limitations as the welfare of others, especially the general welfare demands—not absolute ownership but stewardship. This has been the constant doctrine of the Catholic Church from the beginning down to the present time. It is found in the teachings of Christ and the Apostles just as it is found in the Holy Father's recent Encyclical, *Quadrigesimo Anno*.

(To be continued)

JAMES W. O'BRIEN

CO-REDEMPTION AND QUEENSHIP IN THE *AD CAELI REGINAM*

The brilliant light of a new Marian Encyclical, the *Ad Caeli Reginam,* illumined the closing days of the Marian Year. This Encyclical is important because it proclaims the new liturgical feast of the Queenship of Mary. But it also has special doctrinal significance, for in it, in the course of his explanation of the titles on which Mary's Queenship rests, the Pope has devoted several lengthy paragraphs to the subject of Mary's Co-redemption. This is the first time that a Pope has treated that subject at such length.

By way of providing a setting for our consideration of the present Encyclical, it will be helpful to review briefly an earlier Queenship message of the present Holy Father, the *Bendito seja.*[1] On May 13, 1946, the Pope made a broadcast over the Vatican Radio to Fatima, in which he also brought Mary's Co-redemption into relation with her Queenship. In the *Ad Caeli Reginam,* the Holy Father takes great pleasure in recalling that earlier message: ". . . it is especially pleasing to recall to memory the radio-message which we transmitted to the people of Portugal, when the wonderful image of the Virgin Mary, which is honored at Fatima, was crowned with a golden diadem . . ."

The central portion of the Pope's words on Queenship in the *Bendito seja* reads as follows: "Jesus is King throughout all eternity by nature and by right of conquest: through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular election."[2] We note especially that the Holy Father says that Christ is King "by right of conquest." These words are perfectly clear when applied to Christ: they refer to the fact that by the great sacrifice of Calvary, He reconquered mankind from the captivity of the devil, by paying the price of our redemption. But the Holy Father likewise says that one of the titles by virtue of which Mary is Queen is also "by right of conquest"! Now it is a general principle

[1] *AAS,* XXXVIII, 266. Cf. *AER,* CXXI, 5 (Nov. 1949), 358-59, and *Marian Studies,* IV (1953), 65-67.

[2] Quoted from *AER, loc. cit.,* p. 358.

of the interpretation of language, that when the *same* speaker, in the *same* context, uses the *same* words, he ought, unless he makes some qualification, to mean them in the *same* sense. The Holy Father did insert a qualification, saying that Mary is Queen only "through Him, with Him, and subordinate to Him." But since he added no other restriction, we should not presume to add any other. Hence, to apply our principle, the words "by right of conquest" must mean that Mary, in subordination to Christ, shared in the reconquest, in the very payment of the price of our redemption in the sacrifice of Calvary!

In the *Ad Caeli Reginam,* the Pope restates this same truth with fresh emphasis and in many different ways. First of all, the very setting and context in which he places the paragraphs on Mary's co-operation in the redemption are quite illuminating. Before taking up her share in the redemption, he says: ". . . the most Blessed Virgin Mary is to be called Queen not only because of her Divine Motherhood, but also because she, by the will of God, had an outstanding part in the work of our eternal salvation."[3] Here the Holy Father clearly distinguishes Mary's Divine Motherhood from her "outstanding part" in the work of redemption. Thus he makes clear that he has in mind more than just a remote, more than just a slight share in the redemption, for this role of hers is "outstanding" and is something different from, and therefore extending beyond Bethlehem.

After describing at length Mary's co-operation, the Holy Father again sums up the two grounds on which her Queenly title rests, and draws a conclusion:

> . . . Mary . . . as the Mother of Christ . . . the associate in the work of the Divine Redeemer, and in His struggle with the enemy and in His victory gained over all, shares in the royal dignity . . . from this association with Christ arises her royal power, by which she is able to dispense the treasures of the Kingdom of the Divine Redeemer. . . .[4]

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[3] ". . . Beatissima Virgo Maria non tantum ob divinam suam maternitatem Regina est dicenda, sed etiam quia ex Dei voluntate in aeternae salutis nostrae opere eximias habuit partes." The plural "partes" is normal classical usage for "a part, function, office, duty, etc.": *Harpers' Latin Dictionary,* p. 1307. (All Latin texts of the *Ad Caeli Reginam* in this article are from the *Osservatore Romano* of October 24, 1954.)

[4] ". . . Maria . . . utpote Christi Dei mater, socia in divini Redemptoris opera, et in eius cum hostibus pugna, in eiusque super omnes adepta victoria,

Thus we see that her "outstanding part" in the work of redemption is distinct not only from the Divine Motherhood,[5] but that it is also distinct from her role as Mediatrix of all graces. It remains that the Pope must be speaking of an "outstanding part" taken by Mary on Calvary.

But let us turn now to the paragraphs in which the Holy Father explains more directly and explicitly what he means by this "outstanding part" that Mary played.

Immediately after the words which we have already quoted, in which the Pope draws a distinction between Mary's Divine Motherhood, and her co-operation in the work of salvation, he quotes a passage from Pope Pius XI: "What is more pleasant . . . to think of . . . than that Christ rules over us not only by natural right, but also by an acquired right, that is, the right of redemption. . . . Christ has bought us 'with a great price'." By means of this sentence the Pope sets the scene, and shows us that he has in mind the very center of the redemption, the payment of the "great price" of the blood of Christ. In the very next sentence he continues: "Now in accomplishing *this* work of redemption, the most blessed Virgin Mary was certainly *intimately associated* with Christ. . . ." We note the way the word "this" helps to place Mary's co-operation in the context of Calvary: for "this," being a *demonstrative,* points back to the previous sentence, which spoke of the death of Christ by which we were bought "with a great price."

The relation to Calvary is further indicated in the remainder of the above sentence, for the complete sentence reads:

> Now in accomplishing *this* work of redemption, the most Blessed Virgin Mary was certainly *intimately associated* with Christ; *rightly*

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regalem participat dignitatem . . . ex hac cum Christo coniunctione regalis facultas oritur, qua ipsa potest Divine Redemptoris Regni dispensare thesauros. . . ."

[5] The fact that the Pope speaks of Mary as the associate of the Redeemer "in His struggle with the enemy and in His Victory" makes clear that by Mary's association with the Redeemer the Pope means more than just her Divine Motherhood, to which the terms "struggle with the enemy" and "victory gained over all" would not apply at all.

therefore do we sing in the Sacred Liturgy: "Holy Mary, the Queen . . . stood sorrowful by the cross of our Lord Jesus Christ."[6]

Let us suppose for a moment that in this passage the Holy Father really meant to limit Mary's association in the redemption to a *remote* co-operation, extending only to Bethlehem, not also to Calvary. Would it not be, to say the least, misleading language to say that *"therefore"* (because of a *remote* co-operation that would not extend to Calvary) *"rightly"* does the Liturgy sing of her on Calvary!

The passage that follows makes the extent of Mary's association entirely clear. After dwelling briefly in a general way on this intimate association of Mary, the Holy Father enters in the next paragraph on a closely knit chain of reasoning:

> . . . if Mary, in obtaining spiritual salvation, was . . . associated with Jesus Christ, the principle of salvation itself, and in a way quite similar to that in which Eve was associated with Adam, the principle of death, so that it can be said that the work of our salvation was done according to a certain "recapitulation" . . . and if she really was the one "who . . . always most intimately united with her Son, as the New Eve, offered Him on Golgotha, together with the holocaust of her maternal rights and love . . ." then, without a doubt, we can conclude that just as Christ, the New Adam, should be called King not only because He is the Son of God, but also because He is our Redeemer, so, by a certain kind of analogy, the most Blessed Virgin is Queen not only because she is the Mother of God, but also because as the New Eve she was associated with the New Adam.[7]

Here the Holy Father teaches the truth of Mary's co-operation by the classic patristic comparison and antithesis: Mary-Eve,

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[6] ". . . cum Christus 'pretio magno' nos emerit.

"Iamvero in hoc perficiendo redemptionis opere Beatissima Virgo Maria profecto fuit cum Christo intime consociata; merito igitur in Sacra Liturgia canitur: 'Stabat Sancta Maria Caeli Regina et mundi Domina iuxta crucem Domini Nostri Iesu Christi dolorosa.'" (Italics added in the English above.)

[7] ". . . si Maria, in spirituali procuranda salute, cum Iesu Christo, ipsius salutis principio, ex Dei placito sociata fuit, et quidem simili quodam modo, quo Heva fuit cum Adam, mortis principio, consociata, ita ut asseverari possit nostrae salutis opus, secundam quandam 'recapitulationem' peractum fuisse . . . et si reapse 'ipsa fuit quae . . . arctissime semper cum Filio suo coniuncta, eundem in Golgotha, una cum maternorum iurium maternique amoris sui holocausto, nova veluti Hexa . . . aeterno Patri obtulit' inde procul dubio concludere licet, quemadmodum Christus, novus Adam, non

Christ-Adam. He says that Mary's position was similar to that of Eve. Now Adam was the head of the human race: if he alone had fallen, it would have been enough to involve us in ruin, while if Eve alone had sinned, it would have had a bad example, but no original sin. Yet, in the actual event, it was not Adam alone nor Eve alone who sinned—both co-operated, though on different levels. Only Adam could ruin mankind—but Eve did what she could, and in her inferior way shared in the fall.[8]

Now Eve, as we see, was involved in original sin, not just in some *remote* way, but in the very act of sin itself. Hence, if Mary's position is similar to that of Eve, she must have been involved with equal immediacy in the very act by which we were restored.

Some theologians have wondered whether we could confidently press the New Eve parallel so far as to include an immediate co-operation by Mary, that is, one extending even to Calvary. Were we left merely to the resources of our own deductions, such a doubt would be understandable. However, the Holy Father, whose place it is to interpret authentically for us the meaning of Scripture and Tradition, continues, and tells us as plainly as possible, in the words of his own Encyclical, *Mystici Corporis,*[9] that Mary's co-operation with Christ did not begin with being His Mother, and then break off—rather, she was *"always* most intimately united with her Son" and she "as the New Eve, offered Him on Golgotha, together with the holocaust of her maternal rights and love. . . ." Surely, no more plain words could be found to say that the comparison of Mary to Eve extends even to Golgotha, where Mary "offered Him" and included in that offering "the holocaust of her maternal rights and love. . . ."

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tantum quia Dei Filius est, Rex dici debet, sed etiam quia Redemptor est noster, ita quodam analogiae modo, Beatissimam Virginem esse Reginam non tantummodo quia mater Dei est, verum etiam quod nova veluti Heva cum novo Adam consociata fuit."

[8] Cf. the many patristic texts which speak of Eve as a cause of sin and death and of Mary as a cause of salvation, e.g., St. Irenaeus, *Adv. Haer.* 3.22.4: "Just as she]Eve[. . . became a cause of death for herself and the whole human race, so Mary . . . became a cause of salvation for herself and the whole human race. . . ." Many more texts can be seen in G. M. Roschini, O.S.M., *Mariologia* (2d ed., Rome, 1947), II, 300-301, 304-309.

[9] *AAS,* XXXV, 247.

But there is more: the Pope says that the reasons for Mary's Queenship form "a certain kind of analogy"[10] with the reasons for Christ's Kingship. Now Christ is King, as the Holy Father had said earlier "not only by natural right . . . but also by an acquired right . . . Christ bought us 'with a great price' "—that is, He is King—"not only because He is the Son of God, but also because He is our Redeemer." The conclusion is obvious: Mary, by analogy, must have shared in the work of that Redeemer, in the payment of that price. Were we to deny her such a sharing the second half of the analogy would be destroyed.

Finally, as we have seen above, the Holy Father sums up his own thought, saying:

> . . . Mary . . . as the Mother of Christ . . . the associate in the work of the Divine Redeemer, and in His struggle with the enemy and in His victory gained over all, shares in the royal dignity . . . from this association with Christ arises her royal power, by which she is able to dispense the treasures of the Kingdom of the Divine Redeemer. . . .

What is this "struggle" in which Mary is the associate or "ally" (*socia*) of Christ? Surely it is none other than that "struggle which was *common* to the Blessed Virgin and her Son"[11] of

[10] As to the fact that the Pope speaks of "a certain kind of analogy" (*quodam analogiae modo*), we note that in the first part of the analogy there is the difference that Christ is King by very nature, while Mary is Queen not by nature, but by the favor of the Divine Motherhood. The parallel lies in the fact that He is King because He is God, while she is Queen because she is Mother of God. But in the second part of the analogy, we cannot help admitting in Mary a true co-operation in paying the price of redemption without destroying this second half. Were her co-operation limited to the work of applying the fruits of Calvary, there would be no analogy to the second title mentioned for Christ, since (although He too is operative in the *application* of the redemption) *in this passage,* the Pope obviously refers to Christ's work of paying the price of redemption. We cannot make Mary's share merely remote here, since that would be identified with the first part of the analogy, leaving nothing for the second.

[11] *AAS,* XLII, 768: "Maxime . . . memorandum est . . . Mariam Virginem a sanctis Patribus veluti *novam Hevam* proponi novo Adae . . . *arctissime coniunctam in certamine illo* . . . quod . . . *ad plenissimam* deventurum erat *victoriam de peccato ac de morte.* . . . Quamobrem, sicut gloriosa Christi anastasis essentialis pars fuit ac postremum huius victoriae tropaeum, ita *Beatae Virginis commune cum Filio suo certamen* virginei corporis

which the same Holy Father wrote in the constitution defining the Assumption—the struggle which resulted in "that most complete victory over sin and death" of which "the resurrection of Christ was an essential part and final sign" and which, for Mary "had to be closed by the 'glorification' of her virginal body." In other words, it was the terrible struggle of Calvary, in which the "great price" was paid for our redemption: the struggle that was "*common* to the Blessed Virgin and her Son," in which she was His "associate" (*socia*).

To sum up, then, Mary is "intimately associated with Christ"—not only by virtue of the Divine Motherhood, not only by the "power by which she is able to dispense the treasures of the Kingdom"—but also by virtue of the fact that she "as the New Eve, offered Him on Golgotha"; so that the titles on which her Queenship rests are parallel to those on which the Kingship of Christ rests: both have royalty "by right of redemption," by victory in the "struggle,"[12] as well as by the fact that the One is God and the other, the Mother of God.

The overwhelming majority of theologians, even before the *Ad Caeli Reginam,* were convinced that Mary really did share immediately in the objective redemption.[13] However, a very small minority have thus far professed to be unable to see such a meaning in the papal texts. Within this minority, there are two groups: the earlier, typified by W. Goossens[14] and H. Lennerz;[15] and a

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'glorificatione' concludendum erat. . . ." (Italics added.) The relation of this text to the New Eve principle is also noteworthy.

[12] In the *Bendito seja,* the Pope expressed the same truth by saying that Mary is Queen "by right of conquest."

[13] The objective redemption is the payment of the price of our salvation, through the merits and satisfaction of Christ (and Mary) culminating in the sacrifice of Calvary, by which a boundless treasury was set up. The subjective redemption is the process of giving to mankind the fruits of the objective redemption. Mary's remote co-operation in the objective redemption is her Divine Motherhood: her immediate co-operation is her sharing in the payment of the great price on Calvary.

[14] See Werner Goossens, *De Cooperatione immediata Matris redemptoris ad redemptionem obiectivam* (Paris, 1939).

[15] See H. Lennerz, S.J., *De Beata Virgine* (3d ed. Rome, 1939) Cf. his articles in *Gregorianum,* esp. in XIX (1938), 419-44; XXII (1941), 301-24; XXVIII (1947), 574-97; XXIX (1948), 118-41.

more recent group, headed by H. Köster,[16] O. Semmelroth,[17] and A. Müller.[18]

Canon Goossens and Father Lennerz have not even attempted, to the best of this writer's knowledge, to explain away certain earlier papal texts, such as that of the *Bendito seja,* but where they have faced the papal statements, they have generally tried to avoid the obvious sense of the words of the Popes by claiming either:[19] (1) that the words of the Popes refer only to a *remote* co-operation of Mary in the *objective* redemption (her Divine Motherhood) or, (2) that the words of the Popes refer not to the objective, but to the *subjective* redemption (the distribution of the fruits of the objective redemption). The mere fact that the Holy Father, in the *Ad Caeli Reginam,* clearly distinguished Mary's "outstanding part" in the redemption from the Divine Motherhood on the one hand, and from her role as Mediatrix of all graces on the other hand, suffices to prevent Canon Goossens and Father Lennerz from claiming that her "outstanding part" is really only her Divine Motherhood or her universal distribution of graces. Hence her "outstanding part" ought to refer to a co-operation beyond her Divine Motherhood, but before her role as distributrix of all graces—that is, to her co-operation on Calvary. As we have seen, this conclusion is reinforced many times over by a study of the paragraphs in which the Holy Father describes her co-operation in detail. Hence we see that the position of Canon Goossens and Father Lennerz is untenable in the light of this new Encyclical.

The *Ad Caeli Reginam* also provides a powerful means of answering the more recent group. These theologians, curiously

[16] See H. Köster, *Die Magd des Herrn* (Limburg, 1947) and *Unus Mediator. Gedanken zur Marianischen Frage* (Limburg, 1950).

[17] See O. Semmelroth, S.J., *Urbild der Kirche. Organischer Aufbau des Mariengeheimnisses* (Würzburg, 1950).

[18] See A. Müller, *Ecclesia-Maria. Einheit Marias und der Kirche* (Freiburg, 1951) and "Um die Grundlagen der Mariologie" in *Divus Thomas* (Freiburg) 1951, XXIX, 385-401.

[19] E.g., Goossens, *op. cit.,* pp. 62-63 tries to make the text of St. Pius X (*AAS,* XXVI, 454: Mary "merited congruously . . . what Christ merited condignly") refer to the subjective redemption only; and on p. 71 he admits that Pope Benedict XV (*AAS,* X, 182—cited below in this article) refers to the objective redemption, but, although the Pope is speaking of Calvary, Goossens denies that he refers to an immediate co-operation. Lennerz (*Gregorianum,* XIX, 432) speaks similarly of the text of St. Pius X.

enough, use language that speaks of a co-redemptive role for Mary on Calvary—yet they explain this role in such a way as to deny her immediate co-operation in the objective redemption.

Although the more recent group of theologians differ among themselves on certain points, even on rather fundamental points, yet they are in agreement in saying that Mary on Calvary did not really contribute to the payment of the price of redemption, but instead, merely gathered up, as it were, and accepted for humanity, the graces that Christ alone earned. Thus her role could be described as one of perfect *receptivity.*

In order to see the full import of their teaching, let us make our ideas on the objective redemption as clear as possible. The *objective* redemption involves an *earning* of salvation by the *payment* of a price: the subjective redemption applies the fruits of the objective redemption. In the objective redemption, a sacrificial offering is *given* to the Eternal Father—while in the subjective redemption, the human race *receives* forgiveness and grace. Therefore we can see that there are two movements: an ascending, and a descending movement. In the ascending movement, an offering goes up to the Father—in the descending movement, the fruits of this offering come down to man. Therefore, to say that Mary shared merely in perfect *receptivity* is to say that she did not share at all in the ascending movement, but only in the descending movement—not in the objective, but in the subjective redemption. A beggar who receives a coin with his hand outstretched is perfectly receptive—but we would not say that there is any ascending movement of a gift or payment from him to the donor, nor would we speak of the beggar as earning the alms. Therefore, since we have already shown that Mary really did co-operate immediately in the objective redemption, we have already given the fundamental answer to the receptivity theologians. This fact will become clearer from a detailed comparison of the receptivity theory with the words of the Pope.

But someone may object and say: "Could not the three phases which the Pope distinguishes in the *Ad Caeli Reginam* really be: her Divine Motherhood, her receptivity on Calvary, and her later distribution of what she had received?"

At first sight, such an interpretation might seem plausible. However, a careful examination of the words of the Holy Father shows

that the receptivity theory is incompatible with many statements in this Encyclical.

To begin, the receptivity theory would contradict the New Eve principle, which the Holy Father tells us extends even to Calvary. For Scripture and Tradition do not describe the first Eve as "receiving" a sin from Adam, but instead, as co-operating in sin, as sinning herself.

Again, in the passage which the Holy Father quoted from his own *Mystici Corporis,* he said that Mary as the New Eve "*offered* Him . . . together with the *holocaust* of her maternal rights and love." Therefore Mary joined in the *ascending* movement, for she both "offered Him" and included in that offering "the holocaust of her maternal rights and love." Now it is one thing to make a joint offering, to cause an oblation to rise up to the Father—quite another thing merely to *receive* its fruits.

Furthermore, as we have already seen, the Holy Father says that the titles on which Mary's Queenship rests are analogical to those for Christ's Kingship. For Christ is King because He is God, and also because He is our Redeemer: Mary is Queen because she is the Mother of God, and also because she was His associate in the work of redeeming us. Now when the Holy Father speaks of Christ *in this passage* as Redeemer, he obviously refers to Christ's *gift* of Himself, as a sacrificial offering *ascending* to the Eternal Father. If Mary's role were only in the *descending* movement we would have more of a contrast than an analogy.[20]

Again, to say that Mary was a sharer or ally in a "struggle with the enemy" which led to a "victory" could hardly mean that she was merely "receptive." If the Holy Father had said only that she shared in the victory or in its fruits, such an expression would not be out of harmony with a receptivity theory. But being a sharer in a "struggle with the enemy" does not seem to refer to a mere *receiving* of the spoils—it seems more likely to designate a quite active and *effective* contact with the infernal foe.

Even a brief glance at earlier papal texts leads us to the same conclusion. In the *Ad diem illum,*[21] St. Pius X said that Mary,[22]

[20] See also note 10 above.

[21] *AAS,* XXXVI, 454.

[22] The Latin here has *promeret,* a present, but it is the well-known historical present, a tense common in Latin authors. It is proper to translate

"merited for us congruously, say, what Christ merited condignly." Now to merit, whether it be congruously or condignly, means to *earn* a reward by means of a good work, which is, as it were, the *price* of the reward.[23] In congruous merit, of course, the price paid is not equal in value to the reward: but yet the reward is granted in view of it, through the friendship or generosity of the donor. In the accomplishment of our redemption, the Eternal Father could have decreed[24] to accept a fully adequate payment alone (one made by a Divine Person)—or He could have decreed to accept an inadequate payment (one made by some pure creature). But, the fact is, that He, in His abundant goodness, willed to accept *simultaneously both* an adequate (actually, superabundant) payment, and an inadequate payment—that is: Mary paid an inadequate price ("merited congruously") for that for which Christ paid a superabundant price ("merited condignly"). Certainly, Mary was not needed, but the incomprehensible generosity of God has willed it this way: St. Pius X has certainly made that fact clear.

We see, then, how far we are from a mere "receptivity" when we consider the clear force of the words of St. Pius X. According to the receptivity theologians, we would have to say that the *same* verb (to merit), used by the *same* writer, in the *same* context, would have two quite different meanings, namely that Christ "paid a price" while Mary "received." And what point would there be in adding the familiar pair of terms "congruous" and "condign" to such a heterogeneous mixture?

Again, Pope Benedict XV said of Mary on Calvary that she "gave up her Mother's rights over her Son to procure the salva-

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it by a past, since it clearly refers to the past—otherwise, we would have to say either that Mary is still meriting in heaven (which cannot be, for she is not *in statu viae*), or we would have to translate *promeret* as "obtains by prayers." Then we would have a prayer *de congruo* (whatever that would be!) balancing a merit *de condigno:* an unheard of and almost nonsensical combination. We should not charge St. Pius X with abruptly changing a familiar formula into such a novel and incongruous mixture. A. Michel (in *AER,* CXXII, 3 [March 1950], 185) freely admits that *promeret* has past force.

[23] Cf. St. Thomas, *Sum. theol.,* I-II, p. 114, a. 1, c.

[24] Cf. *ibid.,* III, q. 1, a. 2, esp. ad 2, and III, p. 46, a. 2, esp. ad 3.

tion of mankind, and . . . immolated her Son"[25]—but this is merely another way of saying what Pope Pius XII said in the text quoted above from the *Mystici Corporis*. Hence we conclude again that she joined in the *ascending* joint oblation.

In the *Bendito seja,* which we examined at the start of this article, Pope Pius XII said that Christ is King and Mary is Queen "by right of conquest." We can show the force of these words against the receptivity theory by saying: it is one thing to conquer—quite another merely to receive the spoils of conquest!

Finally, in a discourse given before his election as Pope, we have a good commentary on the mind of him who is now Pope. Cardinal Pacelli said that our souls were "redeemed by the blood and sorrows of the Redeemer *and* by those of His Virgin Mother"[26]—an excellent description of a joint price, but hardly applicable to mere receptivity.

In closing, let us remark on the very fact that the Holy Father, knowing full well that the great majority of theologians have understood so many earlier texts (both his own and those of his predecessors) as teaching Mary's immediate co-operation in the objective redemption, still chose to add further weight to earlier testimonies. It is one of the gravest duties of the Holy See to guard against errors in doctrine. Now if this teaching were an error, it would be a monstrous error indeed. As Father Lennerz says well: "We are not dealing in this matter with some pious 'Mariological' question, but *with the nature and essence of the very work of our redemption.*"[27] How then could the Holy See, if its words were being so seriously perverted, and that by not just a few, but by the vast majority of theologians, not only refrain for so many years from issuing any correction, but instead, continue to heap text upon text to support the "error"?

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[25] *Inter Sodalicia: AAS,* X, 182.

[26] ". . . anime redente dal sangue e dai dolori del Redentore e della sua Vergine Madre" (quoted from *AER,* CXXI, 5 [Nov. 1949], 360).

[27] In *Gregorianum,* XXVIII (1947), 575. (Italics added.)

CATHOLIC POPULATION REVEALED IN CATHOLIC BAPTISMS

Estimates of the number of Catholics vary with the definition of "Catholic" and the methods of estimating. For our purpose, "Catholics" are those estimated from Catholic infant baptisms, just as "populations" are often estimated from live births. The annual number of Catholic infant baptisms, as reported in *The Official Catholic Directory,* is given in Table I. Significantly, the trend has not only kept up with, but surpassed, the national birth trend; of the youngsters aged 10-14 today, 23 per cent had Catholic baptism, while 27 per cent of those aged 0-4 had Catholic baptism.[1] Our effort to derive an estimate of the number of Catholics from such data follows two lines of inquiry; a "crude-birth-rate" method is used to attain a rough estimate of the total number of Catholics, and a "fertility-ratio" method is used for an estimate of the number of Catholic women aged 15-49.

Crude-Birth-Rate Estimate of Total Catholics

The formula for a crude birth rate embraces the following:

$$\text{crude birth rate} = \frac{\text{live births of year}}{\text{mid-year population}} \times 1000$$

This may be transposed to:

$$\text{mid-year population} = \frac{\text{live births of year}}{\text{crude birth rate}} \times 1000$$

Applied to our problem, the latter becomes:

$$\text{mid-year Catholic population} = \frac{\text{Catholic infant baptisms of year}}{\text{crude birth rate of year}} \times 1000$$

Implied in this final step are two assumptions, both false, that Catholic "infant baptisms of year" include all "live births of year" to Catholics, and that the "mid-year Catholic population" yielded with the formula is exclusively Catholic. Before correcting the errors involved, however, the basic estimates are presented.

[1] By convention, ages are stated inclusively; those aged 0-4 include those in the five ages of 0, 1, 2, 3, and 4.

TABLE I

ESTIMATED LIVE BIRTHS AND CATHOLIC INFANT BAPTISMS FOR THE UNITED STATES

1938-1953

(Births and birth rates corrected for under-registration)

Year	*Number in Thousands*		*Percentage of Infants Baptized*	*Total U. S. Crude Birth Rate*[2]
	Total U. S. Live Births[2]	*Infants Baptized*[3]		
1953	3,971	1,095	27.6	25.1
1952	3,889	1,077	27.7	25.0
1951	3,833	1,018	26.5	25.0
1950	3,632	973	26.8	24.1
1949	3,649	943	25.8	24.5
1948	3,637	937	25.7	24.9
1947	3,817	907	23.7	26.6
1946	3,411	738	21.6	24.1
1945	2,858	705	24.6	20.4
1944	2,030	711	24.2	21.2
1943	3,104	706	22.8	22.7
1942	2,989	718	23.9	22.2
1941	2,703	585	21.7	20.3
1940	2,559	619	24.2	19.4
1939	2,466	557	22.5	18.8
1938	2,496	535	21.5	19.2
Totals				
1949–53	18,974	5,106	27.0	
1944–53	35,636	9,104	25.6	
1939–53	49,457	12,289	24.8	
1939–43	13,821	3,185	23.0	

Table II presents some uncorrected estimates of the Catholic population; they vary considerably, thus showing the need of an accurately gauged Catholic crude birth rate. The ideal would be to have at hand, then, independently obtained evidence of the fertility of Catholics and non-Catholics. The available studies, for scattered areas, were done during the war when getting families under way had more to do with birth rates than completing fami-

[2] 1938-1950, *Vital Statistics-Special Reports,* XXXVII, No. 7, p. 159; 1951-3, *Annual Summaries of Monthly Vital Statistics Report,* I, No. 13, p. 2, and II, No. 13, p. 2.

[3] *The Official Catholic Directory,* 1939-1954, data from "General Summary" of statistics inserted after data on United States archdioceses and dioceses.

lies; today the opposite is true,[4] and it would seem that the differential has increased. Information in Table I shows how the proportion of births receiving Catholic baptism has steadily increased, thereby indicating a new popularity of Catholic baptisms and/or of children on the part of Catholics. There is no evidence, however, for doubting that, as in the past, Catholic fertility is as high, if not higher than non-Catholic fertility; in terms of the calculations of Table II, then, there are at most 46 million Catholics. On the other hand, since Catholics live mainly in low-fertility areas, where there is little spread in rates from one segment of the population to another, it may be assumed that the Catholic fertility is not notably above that of non-Catholics. If we assume the Catholic rate to be 35, the resulting non-Catholic rate would be only 22; it would seem a maximum reasonable spread between the two rates is somewhere like 30:23; thus a minimum population would be 37 million.[5]

These estimates, as above noted, assume that Catholic infant baptisms reflect total live births to Catholics. Of course, some children born to Catholics do not have recorded Catholic baptisms; the correction, then, should increase the Catholic infant baptisms and in turn our estimates of the Catholic population. But to correct these estimates with current data is extremely difficult. It is dangerous to generalize from scattered studies of the neglect of Catholic baptism because of the lure of circular reasoning; one estimates a Catholic fertility rate to estimate the extent of neglected baptisms. Since the correction is thus impractical, it seems preferable to retain the original estimates. Strangely enough, these original estimates refer to a Catholic population in which a leakage adjustment has been made; the leakage involved, however, is merely that indicated by neglect of Catholic baptism. At this point, it may be noted that mixed, and especially invalidly married, couples are

[4] Mulvaney, B. G., C.S.V., "Postwar Fertility Factors in the United States," *Eugenical News Quarterly,* XXXVIII, No. 3, pp. 71-75. The older studies are summarized in Mulvaney, B. G., C.S.V., "How Catholics and non-Catholics Differ in Fertility," *The American Catholic Sociological Review,* VII, No. 2, pp. 124-27.

[5] Coogan-Kelly, assuming that Catholics had the same birth rates as non-Catholics of their region, estimated the 1940 birth-rate Catholic population to be 33 million (Kelly, G. and Coogan, T., "What is our Real Catholic Population?" *AER,* CX, 5 [May, 1944], 368-77).

TABLE II

CRUDE-BIRTH-RATE CATHOLIC POPULATION ESTIMATE, INCLUDING NON-CATHOLICS MARRIED TO CATHOLICS; UNITED STATES, SELECTED YEARS

Postulated Catholic Crude Birth Rate	*Estimated Total Catholic Population in Millions*				
	1940	*1945*	*1950*	*1952*	*1953*
21	29.4	33.6	46.5	51.2	52.1
22	28.1	32.1	44.3	49.0	49.8
23	26.8	30.7	42.4	46.9	47.6
24	25.7	29.4	40.6	44.9	45.7
25	24.7	28.2	39.0	43.1	43.8
26	23.8	27.1	37.5	41.4	42.1
27	22.8	26.1	36.1	39.8	40.6
28	22.1	25.2	34.8	38.5	39.2
29	21.3	24.3	33.6	37.1	37.8
30	20.6	23.5	32.5	35.9	36.6
31	19.9	22.8	31.5	34.7	35.4
32	19.3	22.0	30.5	33.6	34.2
33	18.7	21.4	29.6	32.6	33.2
34	18.2	20.7	28.7	31.7	32.2
35	17.7	20.2	27.8	30.7	31.3
36	17.2	19.6	27.1	29.9	30.5
37	16.7	19.1	26.4	29.1	29.6
38	16.3	18.5	25.7	28.3	28.8
39	15.9	18.1	25.0	27.6	28.1
40	15.5	17.6	24.3	26.9	27.4

believed to be more neglectful of Catholic baptism than both-Catholic couples.

A rough method of estimating the number of non-Catholics involved in the "Catholic population" yielded by the formula has two steps. The first is an estimate of the Catholic population that is married, and the second is an estimate of the proportion of mixed marriages. The first step is the more difficult. One approach consists in noting that the urban and rural-nonfarm national white population at 1950 was 23 per cent married. This percentage may seem high in view of the noised reluctance of the Irish to marry, the fact that Catholics suffer attrition by defection as well as mortality so that they have more at pre-marital ages, and the evidence from local studies and the *Directory* marriage data that Catholics lagged in the postwar marriage trend. On the other hand, Catholics apparently remain married longer than non-

Catholics so that they have more years married per marriage, they apparently did not have a fertility as low as non-Catholics during the depression so that they have relatively more at marital ages today, and previous conversions and immigration involved many Catholics who would now be of marital age. Our working assumption is that about a fifth of the Catholic population is married. In turn, the marriages involved in the current births are those of the past decade mainly, when about a fourth of the valid marriages were mixed. Accordingly, at least a twentieth of the "Catholic population" yielded with the formula should be eliminated. In view of invalid mixed marriages and widowhood from all mixed marriages, we change this estimate to one fifteenth. Accordingly the "only Catholic" population is believed to be between 34.5 and 43 million.

CATHOLICS AGED 15-49

The ratio between the number of children 0-4 and women 15-49 is a common "fertility ratio." Our present attempt is to use some recent (1952) fertility ratios to estimate the number of Catholic women 15-49; the formula for the estimates, paralleling that used in the previous section, is as follows, wherein "f" is the estimated Catholic fertility ratio:

$$\text{Catholic women } 15\text{-}49 = \frac{\text{baptized Catholic } 0\text{-}4}{\text{“f”}} \times 1000$$

The "baptized Catholic 0-4" can be obtained by calculating the number of survivors of infants baptized Catholic in the previous five years; since we work with fertility ratios for 1952, the survivors are of those baptized Catholic 1948-52. Of the 4.95 million baptized Catholic, according to 1950 survival rates, there should be alive 4.78 million. It may be noted that this is an "only Catholic" group, involving no non-Catholics. On the other hand, not all infants born to Catholics are baptized; for reasons above explained, a population estimated from these survivors is one for which a leakage allowance, reflected in neglect or unavailability of Catholic baptism, has been made. Contrariwise, it is assumed that no infants are lost to the Church between Catholic baptism and their fifth birthday; this latter "no-leakage 0-4" assumption will receive attention presently.

TABLE III

OWN CHILDREN 0-4 TO 1000 WOMEN 15-49, 1952[6]

Women 15-49 by Residence, Race and Labor Force Status	*Own Children 0-4 to 1000 Women 15-47*	
	Total Women	*Women Married, Husband Present*
Total	429	586
Urban	387	536
Rural nonfarm	501	663
Rural farm	546	723
White	422	574
Nonwhite	492	715
In labor force	150	238
Not in labor force	596	723

It happens that the Bureau of the Census recently published "f" values for several segments of the national population, and these ratios can suggest the limits of error in estimating the Catholic ratio. Pertinent national ratios are given in Table III. There is considerable spread in the ratios.[7] Moreover, the group "married, husband present" has a decidedly higher rate than the "total women," though some 70 per cent of all women 15-49 fall within this group.[8] Significantly, the high ratios are characteristic of groups where few Catholics are presumably found. Contrariwise, for the various classes where Catholics are found, the ratio for

[6] "Own" children are only those found living with their mothers in the household sample survey on which data are here based; included under "own" are stepchildren or adopted children, but not children living apart from their mothers, e.g., with grandparents, in institutions, etc. The data in Table III are subject to sampling errors. Cf. *Current Population Reports;* Population Characteristics, Series P-20, No. 46, pp. 6, 19-20.

[7] At the time of the survey on which Table III is based, there were 17.5 million children 0-4, though only 16.7 appear in the survey data estimates; those missed are presumed to be those not living with their own mothers, mainly nonwhites, so that for these latter, the ratios may be spuriously low. In turn, of the 39.2 million women 15-49, only 38.9 million appear; here the error, as far as ratios are concerned, is not great, but it may be assumed that populations with relatively large proportions of single, such as urban whites, have spuriously high rates. The errors of incomplete coverage thus minimize differences in ratios generally.

[8] Calculations from *Current Population Reports,* P-25, No. 93, p. 5.

"total women" falls between the extremes of 375 and 500. Accordingly there would be between 9.6 and 12.7 Catholic women 15-49.

The range of error in these estimates is cut down when allowance is made for the non-Catholics involved. The "Catholic women" are the women for whose children Catholic baptism was arranged; many of these were non-Catholics married to Catholics. The percentage of mixed married differs by regions, and in the past decade it has run between 25 and 35 per cent. Accordingly the above estimates are reduced by being multiplied by the coefficient $(100 - \frac{m}{2})$ where "m" is the percentage of mixed marriages. Table IV shows that there are between 8 and 11 million Catholic women 15-49; this yields a central estimate of 9 million (fertility ratio at 450, mixed marriages at 30 per cent).

TABLE IV

ESTIMATED ONLY-CATHOLIC WOMEN 15-49

Estimate with Mixed Marriages at____Per Cent	*Only Catholic Women 15-49, in Millions with Fertility Ratios of*	
	375	*500*
25	11.2	8.3
30	10.8	8.1
35	10.5	7.8

At this point it seems well to review our treatment of leakage in our estimates of Catholic women 15-49. The "baptized Catholic 0-4" are those brought in for Catholic baptism, excluding thereby those not brought in, or children who were "baptism-leaked." In turn, the "fertility ratios" refer to Catholic women who not only had children but who had them baptized, similarly excluding those who did not bring in children for Catholic baptism. The "no leakage 0-4" assumption, however, posits there is no leakage of children between Catholic baptism and their fifth birthday; this exception calls for examination.

The "no leakage 0-4" assumption is involved in that the number of Catholic women 15-49 is estimated from the Catholic sur-

vivors of Catholic baptisms over five years, not from the survivors of Catholic baptisms over five years. With allowance for mortality, the number of Catholics baptized over a decade is greater than the number of Catholics under ten years of age, and not all the lapsed fell away after their fifth birthday;[9] thus "leakage 0-4" has a statistical meaning. Theologically, however, it is hard to say whether a child aged 0-4 has lapsed.[10] When, for example, a child never again contacts the Church after Catholic baptism, it is difficult to say he left the Church and at a definite age; and of course it is much more difficult if he has had sporadic contact with the Church. Thus "leakage 0-4" is ill-defined theologically and statistically, and accordingly impractical to handle; the number of Catholic women 15-49, then, is overstated in that the estimate is not corrected for "no-leakage 0-4."

Finally, it is interesting to note the estimates of Catholic "women married, husband present" aged 15-49; in effect this may be regarded as an estimate of households of young married Catholics. No correction for mixed marriages is needed. The "baptized Catholic 0-4" are the 4.78 million Catholic survivors of five years' Catholic infant baptisms, on the "no leakage 0-4" assumption. Table III suggests the fertility ratio to be between 500 to 650, and hence the estimates to be between 7.4 and 9.6 million. If we regard these as "women married, husband present," they would then comprise between 28 and 36 per cent of the national women of this class; in view of the fact that the Catholic baptisms comprise only 27 per cent of the total (Table I) the lower estimate (and maximum fertility ratio) thus should be favored.

It seems that in 1952, the Catholic women aged 15-49 numbered roughly 9 million. In turn the Catholic women aged 15-49 who were "married, husband present" (and thus total both-Catholic and mixed couples, or households) numbered some 7 million.

ANALYSIS

The main underlying assumption throughout has been that Catholic infant baptisms so resemble live births in volume that the usual demographic procedures of estimating populations from fertility data apply. A recent complication limiting the application

[9] Cf. Fichter, J., S.J., *Southern Parish*, I, 34-8.
[10] Canon 87.

of these "usual demographic procedures" is the shifting pattern of birth-order and parity of births.[11] Insofar, however, as it is practically impossible to estimate the average birth-order or parity of a child receiving Catholic baptism today, there can be no correction along those lines.

Similarly, the assumption that Catholic infant baptisms equal live births to Catholics, we have seen, implies: (1) that all children born to Catholics receive Catholic baptism; since they do not, our estimates of the Catholic population are too low; (2) that all Catholic baptisms come from "only Catholic" populations; since some do not, our estimates of the Catholic population are too high. The errors involved are presumably variable, and not necessarily compensating. No success has been attained in making allowance for the first; partial success has been attained in making allowance for the second, and the correction has proven very significant.

In addition, the "crude-birth-rate" method of estimating the total Catholic population has been found to involve a sensitive guess about the Catholic crude birth rate; this guess can be improved as we learn more about the difference between Catholic and non-Catholic fertility, and, as we have seen, the improvements in our knowledge should envisage learning the birth-order and parity of infants as well as their numbers. In this light, the second difficulty in using the crude-birth-rate method, making allowance for non-Catholics involved in mixed marriage, seems less challenging; our allowance for error along this line proved to be as consequential as our allowance for error in estimating the Catholic birth rate. Catholics seem to number between 35 and 43 million.

The "fertility ratio" method of estimating the number of women aged 15-49 met these difficulties and a new one, that of allowing for leakage between Catholic baptism and fifth birthday. Some check on the estimates is made by applying the "fertility ratio" method to an estimate of Catholic "women married, husband present" aged 15-49; their fertility ratios are high, so that the error of estimating the women is low. These women seem to number about 7.5 million, without the correction for mixed marriages; they may be regarded as representing households where Catholic

[11] Whelpton, P. K., *Cohort Fertility,* Princeton University Press, 1954, pp. 1-16.

TABLE V

RATIO OF CATHOLIC INFANT BAPTISMS TO CATHOLIC POPULATION, BY REGIONS, 1953

Region	*Crude Birth Rate 1953* (a)	*Per Cent of Total Population in Married Couples 1950* (b)	*Per Cent of Catholic Marriages Mixed 1950* (c)	*Adjustment Factor* (100-bc)	*Catholic Infant Baptisms in Thousands 1953* (d)	*Estimated "Only Catholic" Population in Thousands 1953*	*Ratio of Catholic Infant Baptisms to Estimated Catholic Population*	*Reported Catholic Population in Thousands Jan. 1954*
New England	22.5	22.5	21.6	.952	124	5,250	1:42	4,236
Mid Atlantic	21.7	23.3	21.6	.950	314	13,700	1:43	9,366
South Atlantic	26.3	21.9	50.4	.890	44	1,490	1:34	1,024
East North Central	24.5	23.9	27.8	.934	240	9,600	1:40	7,059
East South Central	26.8	21.9	49.6	.891	18	597	1:33	439
West North Central	24.9	23.7	30.2	.928	93	3,460	1:40	2,336
West South Central	27.1	23.2	22.2	.948	100	3,500	1:35	2,530
Mountain	28.8	22.8	36.6	.916	41	1,300	1:32	972
Pacific	24.7	24.3	35.6	.913	104	3,840	1:37	2,878
United States	24.8	22.3	26.4	.941	1,095	41,600	1:38	31,476

(a) *Monthly Vital Statistics Report,* II, No. 13, p. 5.
(b) Total population, 1950 *Census of Population,* II, Part I, p. 105; Married Couples, *ibid.,* p. 120.
(c) Calculated from *The Official Catholic Directory,* 1951, data by archdioceses and dioceses.
(d) *The Official Catholic Directory,* 1954, folded General Summary insert.

women 15-49 live, so that it may be said that one-seventh of such households have a Catholic baptism each year. But the 7.5 million also suggests that our estimates of the total "only Catholic" women 15-49 should favor a figure of about 9 million. If women of this age made up as large a portion of the Catholic population as they do in the national population, there should then be about 39 or 40 million "only Catholics" in 1952. Today, then there should be a strong 40 million.

Finally, the above estimates are made on the basis of national data, the use of the formulae for local areas will have to take into account local peculiarities of leakage and mixed marriage. Some indication of the range of corrections, and also the significance of Catholic infant baptisms for indicating ready estimates of the total "only Catholic" population are given in Table V.

It is hoped that efforts will be spent in improving these estimates and in making estimates from other defined points of view. Despite their weaknesses, however, the above estimates seem to evoke attention on one point. They yield a national ratio of Catholic infant baptisms to Catholics of one to thirty-eight; this means that the Catholic birth rate is about 26, or about two points above that of non-Catholics. Since we lack information on the birth-order of infants receiving Catholic baptism, it is impossible to evaluate this slightly higher Catholic fertility. But let us recall that Catholics lose members by emigration, mortality and leakage, while the national population does not have the last named attrition. If the Catholics number some 40 or 41 million, they compose some 26 per cent of the nation; yet they have only 27 per cent of the births. The difference between these two percentages, faulty though they may be, is hardly evidence of growth.

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THE YOUNG PRIEST'S READING

This paper would have been included in the "Answers to Questions" section of our magazine, had not its length made such classification unacceptable. Actually it is the answer to a question, or, to be more exact, to several questions, sent to the *Review* over the course of the last few months. Although they were all formulated differently, each of these inquiries can be summed up in this way: "What books, in your opinion, should the newly ordained priest try to read?" All of the questioners apparently were looking merely for a list of recommended books.

Now in considering a question of this sort, we must take cognizance from the very outset of an important distinction. There are some books (and articles and pamphlets) which will help the young priest to gain a genuine competence in some specialized field of sacerdotal learning. There are others which can be and will be of inestimable service to him in that they will serve to enlighten and perfect him in the basic professional knowledge of the Catholic priest. It is imperative that the young priest realize that even the best works of specialization will never produce in him the effects that they should produce unless he is grounded and perfected in the basic studies of the priesthood.

This history of the Catholic Church shows us many striking and sometimes tragic proofs of the fact that advance in a field of specialization can do far more harm than good when the priestly student is not well grounded in the fundamental and essential professional science of the priesthood. Half a century ago Alfred Loisy was considered by many to be one of the foremost Catholic scholars in the field of biblical studies. Loisy, in his writings, professed a kind of refined and amused contempt for scholastic theology and the men who worked at it, but, at the same time, he was naive enough to imagine that he knew about everything there was to know about scholastic theology.

Actually his training in scholastic theology was a makeshift affair at best, and he seems never to have made any serious effort to develop his knowledge in this field. As a result, he was hopelessly incompetent in dealing with questions of scholastic theology, and to a very considerable extent his extravagances and blunders

in the area of biblical criticism and interpretation stemmed from this incompetence.

Scholastic theology is the professional science of the Catholic priest because this, the center or the heart of the science of sacred theology, is concerned with bringing out the actual and true meaning contained in the supernatural message which God has revealed to us through Our Lord Jesus Christ. The best way—indeed, the only effective way—to test this statement is to examine the procedure of the men who have taught what is called scholastic theology, from the days of Peter the Lombard, St. Thomas, and St. Bonaventure down to the writings of men like Diekamp, Salaverri, and Connell. The older writers generally handled their material by using the question and answer method. The more recent scholastics have employed theses or propositions. In every case the effect has been the same: to bring out, accurately and unequivocally, teaching contained in or at least consistent with the doctrine of the Catholic Church.

The positive theologians, on the other hand, have always necessarily limited themselves to the authenticity and the significance of individual sources employed in sacred theology. As positive theologians, they have been concerned with the value of individual documents and the meaning of individual texts within these documents rather than with stating the content of the revealed message as such. When they set out to deal with questions about Catholic teaching of Catholic dogma, they are in the field of scholastic theology rather than of positive theology.

The priest is ordained to offer the Sacrifice of the Mass and to administer the Sacraments. Furthermore, by reason of his ordination, he is one of those called upon by the members of the apostolic college to assist them in their mission of bringing God's revealed truth to His people. On both of these counts, he depends, for the success of his endeavors, on a knowledge of scholastic theology.

The Mass is the center of the priest's life. All of his prayer, and all the hopes and desires he expresses in his prayer to God, are vivified and made effective for God's glory in and through the offering of the Eucharistic sacrifice. His faith in God and his love of charity for God, qualities which he must possess in abundance if he is to live successfully in Our Lord's priesthood, find

their nourishment and their growth in the Mass. And all of the other sacraments, which he administers and which he himself receives, find their explanation in the Eucharist.

It goes without saying that the basic objective and intention of the young priest is to be a good and successful priest. He hopes and prays for the grace to live the life of the priesthood and to do its work in such a way as to glorify God and to please Him. He knows that this objective can be attained only if he assists effectively in the work that Our Lord has assigned to the apostolic college by aiding his superiors to bring God's graces and His truth to the souls for whom Our Lord died on Calvary.

As a result, the young priest must realize that the attainment of the basic objective of his sacerdotal life requires in him a genuine competence in the field of scholastic theology. He certainly cannot offer the Sacrifice of the Mass as well as God wills that he should unless he takes the trouble to learn, as well as he can, exactly what this Sacrifice is, and what it implies. He cannot administer the sacraments of the Church as effectively and as perfectly as his high office demands unless he makes a genuine effort to learn what divine revelation teaches about these sacraments and the supernatural life and system into which they are integrated. This means the study of scholastic theology.

Then, of course, there is the teaching function of the priest. In his magnificent allocution, the *Si diligis,* Pope Pius XII has made it abundantly clear that the only divinely constituted teachers in Our Lord's Church are the Sovereign Pontiff and the residential Bishops of the Catholic Church.[1] These men, and these men

[1] "The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and the Bishops for the faithful entrusted to their care (cf. *can.* 1326), there are no other teachers divinely constituted in the Church of Christ. But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached (cf. *can.* 1328). Those who are so called teach not in their own name, nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful Teaching authority. Their faculty always remains subject to that authority, nor is it ever exercised in its own right or independently" (From the translation of the *Si diligis,* in *AER,* CXXXI, 2 [Aug. 1954], 133 f.).

alone, are the successors of the Apostles in their doctrinal function within the Church militant of the New Testament. The priests of the Church are men who, by reason of their ordination, are usually called in by the members of the hierarchy to assist in the work of teaching in the Church, under the direction and the supervision of the successors of the Apostles.

Throughout the entire duration of his life in this world, the priest will find himself burdened with the responsibility of teaching the word of God within His Church. The teaching commission he will receive from his superiors, and ultimately from one of the apostolic hierarchy of the Catholic Church, is obviously a tremendous honor and privilege. Nevertheless it does not cease in any way to be a great and indescribably serious responsibility.

Although the priest will teach and preach by the commission and under the supervision of one of the apostolic college, he himself remains responsible for the accuracy and the purity of the teaching he is privileged to impart within the *ecclesia.* In a secondary yet very real sense, the priest who teaches the word of God is an ambassador of Christ. The most serious failure to which his work is liable is that of misinforming his people, directly or indirectly, about the content of that message which Our Lord, as the Supreme Teacher, sets forth within His Church as the revelation of the living God.

The priest teaches, not only in his formal classes and in his sermons, but also in his conversation, in his recommendation or criticism of current writings. If, by his formal teaching or by some other means, he is unfortunate enough to persuade people for whom Our Lord died on the Cross that some teaching which is actually revealed is to be rejected or that some contradiction of Catholic doctrine is to be accepted, he has completely perverted his position and function within the Mystical Body of Jesus Christ. This remains true even though his doctrinal ineptitude never comes to the attention of his ecclesiastical superiors.

As far as effects are concerned, it does not matter a great deal whether erroneous teaching within the Church of God proceeds from ignorance or from malice on the part of the teacher. In either case a portion of the *plebs Dei* is led to reject or to misinterpret some section of the teaching God has given to us for our salvation in Jesus Christ, or influenced to receive as true

some statement opposed to the salvific teaching of Our Lord. The Vatican Council has told us that God established the Church through Our Lord "so that we might fulfill our obligation of embracing the truth faith and of persevering in it constantly."[2] The greatest misfortune that can come to a priest is that, by his carelessness or ineptitude, people may reject or misinterpret some portion of that teaching which God wills that we should accept with the assent of divine faith.

To do that work of teaching well, in all the ways that God will call upon him to do it in the course of his sacerdotal ministry, the young priest must obviously devote himself to the study of scholastic theology. He must know the various statements or theses in which the content of Catholic doctrine is expressed. He must understand how and where these teachings are found in the documents of the ecclesiastical *magisterium,* and he must know what they mean and how they are found in the deposit of divine revelation itself.[3] He will not gain that knowledge without a serious study of some adequate text in scholastic theology, supplemented by a diligent reading of the pertinent pontifical and conciliar statements that have appeared since the writing of the scholastic text he is employing.

For the texts of the ecclesiastical *magisterium,* Denzinger's *Enchiridion symbolorum, definitionum, et declarationum de rebus fidei et morum* is of course practically necessary for the young priest. It is by no means completely adequate. Its omission of sections like the first two paragraphs of Pope Leo XIII's *Humanum genus* are at best unfortunate. Still, unlike rival collections (such as Cavallera's *Thesaurus doctrinae catholicae ex documentis magisterii ecclesiastici*), Denzinger's *Enchiridion* has been kept fairly well up to date.

The *ecclesia docens* is a living teacher. The Roman Pontiff, as Our Lord's Vicar on earth, speaks out frequently and forcefully

[2] Cf. *DB,* 1793.

[3] "Hence Our Predecessor of Immortal Memory, Pius IX, teaching that the noblest function of theology is to show how a doctrine defined by the Church is contained in the sources [of revelation], had good reason to add the words 'in the very sense in which it has been defined by the Church'" (Pope Pius XII, in his encyclical *Humani generis,* issued August 12, 1950. The Latin text of this passage is found in *AER,* CXXIII, 5 [Nov. 1950], 390).

to instruct the faithful about the content of the Catholic message and to protect them from the danger of misunderstanding or misinterpreting the truth God has revealed to us through Our Lord. Hence an organ like the recently established *The Pope Speaks* is invaluable to a man whose basic work it is to assist the divinely constituted apostolic hierarchy in the accurate presentation of divine revelation. Very valuable also are the various collections of recent Popes (available mostly in translation), and the various texts or translations of individual encyclical letters.

The young priest should be extremely careful in choosing a theological textbook to study during the early years of his ministry. He should realize, first of all, that he is in the position of a man who has simply taken and completed, with some degree of success, a course of scholastic theology. Ordinarily that course will have extended over a period of four years. If he has taken an academic degree in sacred theology, then, at the end of his fourth year, he has reviewed the content of the entire course shortly before his priestly ordination. In any event he has reviewed some parts of it in order to pass his canonical examinations.

His own experience, however, is sufficient to show him that even outstanding academic success in a four-year course in some subject is by no means a guarantee that this subject is actually learned and possessed. Merely to take an example, he must have known a great many young men who studied Latin for four years in high school, and sometimes for two extra years in college. Those among them who make no use of their Latin after completing their course are ordinarily prone to lose all of their competence in the language in a relatively short time.

Obviously it is impossible for a priest exercising his sacred ministry to lose all contact with the science of sacred theology. Consequently there is no complete parallel between the young priest who has just finished a course in theology and the college student who has finished six years of Latin, and who is not going to continue his study of the language. Yet, unfortunately, there can be more than a merely superficial resemblance between the two cases.

If the young priest does not start out deliberately to continue and to perfect his studies in the field of scholastic theology, inevitably he will tend to go rusty in this subject. In other words, he

will deteriorate intellectually, and thus constitute himself as less competent to do Our Lord's work in the priesthood.

The young priest, after his ordination, is in the position of one who has just completed his studies in the field of scholastic theology. He is well placed for the position he now occupies, that of a newly ordained priest. He cannot keep that same position or condition. Either he will advance to the intellectual competence of an older student of the sacred science, or he will fall back into the status of one who has forgotten what he may choose to call "the finer points of theology."

The young priest should be well aware of this before he actually selects the scholastic text which he will use as his basic manual of theological studies in the priestly life. If he follows the directions so effectively given in St. Pius X's *Haerent animo* and in Pope Pius XII's *Menti nostrae,* he is going to prepare to grow, both spiritually and intellectually, as Our Lord wants him to grow, in his own priestly ministry. He is going to use the resources of prayer and of study to advance in the grace of the priesthood as completely and as rapidly as he can.

It is quite clear that the effectiveness of his studies will be at least to some extent proportionate to the excellence of the manual he employs. Consequently, if he really wants to make himself as well-informed and competent a theologian as he can be, with the help of God's grace which will never be lacking to him, he should try to use the very best theological text available. In the service of the Divine Priest, only the very best instruments are at all acceptable.

Thus a young priest would seem to be well advised to make use of some great classical work in the field of dogmatic theology rather than of the ordinary seminary manual. Quite clearly it would be to his advantage to read the text of the *Summa theologica.* The old edition of Father Faucher, O.P., published by Lethielleux of Paris, will be found particularly valuable by reason of the notes it contains. This edition, which is still being printed, gives the scriptural references and the declarations of the ecclesiatical *magisterium* pertinent to each of the articles. Furthermore, on some points where such information is especially helpful, it offers explanations set forth in the works of the most prominent earlier commentators of St. Thomas. Any young priest who wishes

to carry on his study of scholastic theology most effectively will find the Faucher edition of the *Summa* an invaluable aid.

The *Summa theologica,* even exceptionally well annotated as it is in the Faucher edition, does not take the place of more recent texts in the field of dogmatic theology. The newly ordained priest will derive great benefit from starting his library with books that are unquestionably among the best of such texts. In fundamental dogmatic theology he will find few manuals more useful and effective than Garrigou-Lagrange's *De revelatione per ecclesiam catholicam proposita* and Billot's *Tractatus de ecclesia Christi.* It is quite true that there are more recent works on these subjects more complete and to some degree more detailed in their doctrine than these books by Billot and Garrigou-Lagrange. The first volume of the Spanish *Sacrae theologiae summa,* written by Fathers Salaverri and Nicolau, and the recently completed *De ecclesia* by Father Zapelena are outstanding among these newer productions. Yet there is a depth of theological insight to be found in these writings by Billot and Garrigou-Lagrange which can hardly be equalled in any of these later books.

Both Garrigou-Lagrange's *De revelatione* and Billot's *De ecclesia* are somewhat weakened by an injudicious use of the expression *"anima ecclesiae."* The newly ordained priest who means to continue his own theological development must take the encyclical *Mystici Corporis* as his basic ecclesiological text, and must also study the dogma of the Church's necessity for the attainment of eternal salvation in the light of the Holy Office letter, *Suprema haec sacra.* Furthermore, the entire content of fundamental dogmatic theology must be studied and understood in terms of the doctrine contained in the encyclical *Humani generis.*

What I have found, and what a good many others of my own generation have found, to be the most effective and useful text for the study of special dogmatic theology is that classic, Billuart's *Summa Sancti Thomae hodiernis academiarum moribus accommodata.* Twenty-five years ago this set was still in print, and the ten volumes could be purchased for less than ten dollars. The work is more difficult to obtain today, and it is certainly more expensive. The man who cannot obtain it for his own use will find Hugon's *Tractatus dogmatici* the next best thing. And, for the theology of the Sacraments, Father Doronzo's texts are the best available.

Obviously there are many other highly acceptable and highly valuable texts of dogmatic theology. I have mentioned these because, after all, this article was written as an answer to a definite group of questions, and those questions asked for certain books to be recommended for reading by newly ordained priests. The works I have named are excellent treatises. A young priest who uses them as basic texts in his study of sacred theology will inevitably derive great profit from them. If he studies these books (that is, not merely reads them, but actually works to understand the theses and the demonstrations they contain), he will certainly acquire and grow in the theological competence God expects him to have for the proper performance of the duties of his sacred ministry.

It is always understood, however, that all of the priest's studies in the field of sacred theology will center around his ardent and continuous reading of the Bible, and particularly of the New Testament. The various treatises of sacred theology yield their secrets only to those who love the word of God enough to love and to study the inspired books of which God Himself is the Author. The most profound treatises in dogmatic theology are, in the main, only the precise and exact statements of those truths which the Scriptures record as expressed by Our Lord and by His Apostles.

And finally, the study of sacred theology, carried on either in the university or seminary or during the course of the young priest's ministry, is successful only to the extent that it is joined to Christian prayer. Theology is the science in which the believer obtains the *"intelligentia mysteriorum"* of which the Vatican Council speaks.[4] According to the teaching of that Council, the student is meant to obtain this understanding from God Himself. It is attained when the student seeks it *"sedulo, pie et sobrie."*[5]

Clearly a man sets out to obtain "in a pious manner" something which can only be given by God when he prays for this as a favor from God. A man who hopes to reach anything like a competent grasp of sacred theology would be naive indeed if he were to imagine that he could possess this favor apart from con-

[4] Cf. *DB*, 1796.

[5] Cf. *ibid.*

tinuous and fervent prayer to God, and apart from Our Lady, the *Sedes Sapientiae.*

By virtue of the responsibility he has accepted in taking on the obligations of the priesthood, the young priest is bound to work to advance towards, or perhaps it would be better to say, to attain, a genuine competence in the field of scholastic theology, particularly in fundamental and special dogmatic theology. That work is necessarily something arduous. It is something which cannot be carried to anything like a successful outcome apart from ardent and continuing prayer to God.

Moreover, it is work which the young priest must do as an individual. He may and he should receive encouragement and help from the other priests with whom he comes in contact. But, in the last analysis, there is no one who can do his work of theological study for him. He must carry on his own reading. He must labor to understand and to appreciate what the masters in the field of sacred theology have written for his benefit. He himself must pray, and pray forcefully, for the attainment of this objective.

The newly ordained priest has offered himself for the Eucharistic service of God in one of the individual families within the universal Church militant. He has willingly accepted a share of that responsibility Our Lord Himself has given to those men who constitute His apostolic college. He has placed himself in a position in which he will have to answer to God for the care he has devoted, under the direction of one of the members of that apostolic college, to the spiritual welfare of the men and women for whom Our Lord died on the Cross.

The young priest has no means of knowing how long God is going to leave him in his position in the Church militant. Inevitably there are many whom God calls to their eternal reward during the earlier days of their priestly ministry. Many others are not called until they reach middle age or until they have become quite old.

What is important for the young priest is that he should see to it that, during whatever time God allots to him for the ministry of the Church militant, he never ceases to grow in grace and in that wisdom that centers around the knowledge of God's revealed word. There is of course an infused wisdom, a benefit which comes to man by way of one of the gifts of the Holy Ghost. As

he advances in grace, in the life of faith and of charity, God will give him that wisdom for the proper guidance of those who will be subject to his care. But in great measure the depth and the splendor of that infused wisdom will be proportionate to the perfection of the acquired wisdom in the supernatural order which the priest works to achieve for himself.

That acquired wisdom in the field of supernatural truth is the *habitus* of sacred theology. It will come with the study of the best available books, with the ardent and painstaking study of God's inspired word, and with prayer for success of that study. And it will inevitably be crowned with that infused wisdom which is the gift of God for the intellectual perfection of the priest in this life, for the protection of the people who will depend upon him for their instruction in the faith, for their spiritual direction, and for the unmasking of doctrinal novelties which tend to destroy the life of grace. Ultimately, this study of sacred theology, and the gift of wisdom that God gives to complete it, lead to the perfection of the Beatific Vision, in which alone there is the final and glorious *"intelligentia mysteriorum."*

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Answers to Questions

MANUFACTURE OF CONTRACEPTIVES

Question: What is to be said of the morality of engaging in the manufacture of contraceptives?

Answer: It is very difficult to see how anyone can be excused from grave sin who is the owner (or even part owner) of a business that includes the manufacture of contraceptives. The co-operation of such a person toward the many sins that will be committed by those who use these mechanical or chemical devices, though material, is so proximate that he must be willing to sacrifice his business rather than engage in this form of industry. In treating of the co-operation of the workers in the manufacture of contraceptives, Davis says that they are seriously bound to quit this occupation as soon as they can find other work (*Moral and Pastoral Theology* [London, 1945], I, p. 346). This decision is as lenient as can be given. Indeed, I am of the opinion that a worker is bound *sub gravi* to refuse to manufacture contraceptives, however serious his financial needs. On the other hand, I believe that ordinarily those who work in the manufacture of legitimate articles for a firm that also makes contraceptives have sufficient reasons to justify them in retaining their jobs, since their co-operation toward the manufacture of the contraceptives is very remote. However, if scandal were involved, a more severe decision might have to be given.

A VISITING PRIEST SAYING MASS

Question: What are the rules to be observed when a visiting priest comes to a parish church, asking to be allowed to say Mass?

Answer: It is best for the visiting priest to be provided with a *celebret* from his bishop or religious superior, although this is not necessary if the pastor knows that he is a priest in good standing. Even if he is not known to the pastor and has no *celebret* he can be permitted to say Mass in the church once or twice, provided

he is dressed in ecclesiastical garb, receives no remuneration for the celebration of Mass from the church in which he offers the Holy Sacrifice, and enters his name, his office and his diocese in a book kept for this purpose. If he does present a proper *celebret* the pastor should allow him to say Mass in his church, unless he has been guilty of some conduct that would justify a refusal. In addition to these general rules, priests are bound to observe any other regulations made by the local Ordinary (Can. 804).

Besides these prescriptions of Canon Law, I suggest that a visiting priest who wishes to celebrate Mass in a parish church on Sunday should make arrangements with the pastor in plenty of time—before supper time on Saturday, I would say. I have known cases in which a pastor's schedule was completely disarranged by visiting priests who made their request for Masses late Saturday night or even Sunday morning, though they could have applied previously. Secondly, the visitor should be at the church punctually at the time assigned by the pastor. Finally, the visiting priest should not consider the permission to say Mass in the church as including an invitation to breakfast in the rectory, although some hospitable pastors do give such an invitation.

FREQUENT COMMUNION OF THE SICK

Question: Is a parish priest bound to satisfy the request of a sick person who desires to receive Holy Communion in his home several times a week?

Answer: It is a general principle that a pastor is bound to satisfy the request of his parishioners for the sacraments when that request is reasonable. If the request is unreasonable—for example, if the sacrament is not obligatory for the petitioner and compliance with the request would prevent the priest from fulfilling more important parish duties—he would not be bound to accede to the request. A definite answer to the particular problem proposed by the questioner is impossible because circumstances might vary considerably. Thus, if the sick person lived fifteen miles from the church and icy roads made driving very dangerous, a priest would not be obliged to make the journel several times a week to give the patient Holy Communion of devotion. Moreover, if there were

many sick persons in a parish, all desirous of receiving the Holy Eucharist frequently, so that it would require two or three hours every day to comply with their request, a priest would ordinarily not be bound to undertake so great a burden, since his other work would suffer. But if a sick person lives near the church and the parish duties are not very onerous, the request for Holy Communion several times a week (perhaps, even, every day) would not be unreasonable. Surely, a zealous priest will strive to satisfy the commendable desire of a sick parishioner in such circumstances, especially if there is danger of death, when the repetition of the Viaticum is advisable (Can. 864, § 3). It betokens a sad lack of zeal when a pastor lets it be known that those who are confined to the house by illness will be given Holy Communion no more frequently than once a month.

THE RIGHT TO A COLLEGE EDUCATION

Question: Can we say that a boy whose parents can afford to send him to college has a right to receive from them the opportunity for such advanced education?

Answer: If we add the conditions that the boy gives promise of really profiting by a college education and is sincerely desirous of an advanced course, it would seem that an affirmative answer should be given to this question. In present-day America a college education provides a youth with great helps toward success in life, whatever career he may choose. Now, it is the duty of parents to give their children that type of education that will enable them to make their way successfully in the world, according to their state in life. Hence, when parents are financially able to send their son to college and the youth is able and willing to profit by the course, they would seem to have an obligation to provide him with this opportunity. However, it should be added, such parents would be justified in stipulating that the boy work during the vacations in order to pay part of his expenses.

FRANCIS J. CONNELL, C.SS.R.

BLUE VESTMENTS

Question: I know that an old privilege permits the priests of Spain and some South American dioceses to use blue vestments, and I wonder if the privilege has been extended to North America and other places.

Answer: A doctoral dissertation, entitled "Sacred Furnishings of Churches," published at The Catholic University of America states that "by way of summary one may state that the Decrees of the S. R. C. constantly insist on the use of only the rubrical colors, white, red, green, violet, and black. Vestments made of gold or silver material may be used. All other colors, especially gold-color, yellow, and blue are specifically proscribed as illicit."

Blue is considered an unliturgical color and is not to be used. The Congregation of Sacred Rites has spoken very definitely on a number of occasions forbidding the use of blue vestments.

The Apostolic indult granted to the Spanish Kingdom permitted the use of blue vestments for the feast of the Immaculate Conception and for votive Masses of the Immaculate Conception. This indult did not extend to other feasts of the Blessed Virgin.

VIGIL OF PENTECOST MASS

Question: According to the rubrics of the Roman Missal do you say or omit the prayers at the foot of the altar for a private Low Mass on the Vigil of Pentecost?

Answer: The rubric in the Missal reads "in Missis privatis hujus vigiliae, omissis Prophetiis, Orationibus et Litaniis, Missa absoluta incipitur ab Introitu sequenti." This rubric does not imply that we begin the Mass immediately with the Introit. The usual prayers are to be said at the foot of the altar and then the celebrant begins the reading of the Missal with the Introit and omits what has preceded it.

PENTECOST VIGIL VERSUS FUNERAL MASS

Question: The Congregation of Sacred Rites (No. 3331) says that the blessing of the font on the vigil of Pentecost is of precept

for parish churches. In a "one priest" parish when a funeral occurs on the vigil of Pentecost, may the font blessing be disassociated from the Vigil Mass to allow the funeral, or are the two intrinsically connected, or may the funeral displace the Vigil and the font blessing Mass?

Answer: Our inquirer does have a real problem. If he had the Easter vigil service he would not be obliged to have the blessing of the font again on the vigil of Pentecost. Presuming that he did not have the Easter vigil service he runs into his present difficulty. Father O'Kane (*Rubrics of the Roman Ritual*) in an obscure footnote makes the following observation: "If for any reason the morning functions are not carried out on Holy Saturday or the Vigil of Pentecost the font should, we think, be blessed according to the formula given in the Ritual."

VESPERS IN ENGLISH

Question: Is the singing of the English version of Vespers by the congregation permissible?

Answer: We know of no directive forbidding the singing of Vespers in English by those who are not obligated to recite the Divine Office. This custom is followed in some dioceses and has the approval of the Ordinary. May we suggest that before beginning such a practice prudence demands checking with the chancery office.

PRAYERS AT BENEDICTION

Question: What is the regulation concerning the recitation of the invocation: "Most Sacred Heart of Jesus" after the Divine Praises at Benediction?

Answer: There is no general legislation stating that we must recite the Divine Praises after Benediction of the Blessed Sacrament. Such being the case we see no harm in reciting or omitting the invocation, "Most Sacred Heart of Jesus," after the Divine Praises have been recited. Local or diocesan custom will determine and regulate the addition or omission of this ejaculation.

WALTER J. SCHMITZ, S.S.

Book Reviews

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE NINTH ANNUAL CONVENTION. New York, 1954. Pp. 264. $3.00.

With the passing of the years The Catholic Theological Society of America is exerting a constantly increasing influence on theological thought, not only in the United States and Canada, but even throughout the entire Catholic world. This latest bulletin, presenting the proceedings and the discussions of the ninth annual meeting of the Society, held at Montreal, June 28-30, 1954, offers substantial proof of the scholarly work that is being accomplished by the members in the field of dogmatic, moral and ascetical theology.

Besides the minutes of the convention, a list of the members, the reports of committees, etc., this volume contains, as its initial feature, the scholarly and inspiring sermon delivered to the members of the Society by Cardinal Leger, Archbishop of Montreal, in the venerable sanctuary of Notre-Dame-de-Bon-Secours. This discourse, appropriate to the Marian Year, emphasizes the interest of the Mother of God in the progress of theology: "The theologian who wishes to expose the doctrine of the Church in avoiding all and any deviation of thought must ask Mary to enlighten his mind and direct his hand. History teaches us that which liturgy affirms—Mary has always destroyed heresy."

The presidential address of Fr. Gerard Yelle, S.S., on "The Hardships and Consolations of Theology," suggests that three levels of theological pursuits be precisely distinguished: (1) technical and scientific formation in the study of acquired theological science; (2) formation for and exercise of scientific research, sufficiently integrated in a general theological culture; (3) preaching sacred doctrine according to the requirements of the oratorical art. Every priest, Father Yelle affirms, should strive for the first and third degree; some will have a special responsibility in respect to the second.

Fr. Noel Mailloux, O.P., professor in the Institute of Psychology at the University of Montreal, contributes a paper on "Morality and Contemporary Psychology." He believes that the data supplied by modern psychological research will greatly aid the moralist in determining the responsibility involved in concrete human acts, without compromising any principle of philosophy or Catholic theology. He concludes with an interesting parallel: "It is quite frequent to hear the most disparaging criticisms about the decline of modern and

contemporary moral theology. Repeated attacks are made against its juridical bias and its casuistical approach. It is interesting to notice that psychology, too, has been exposed to identical assaults. Many openly despite its propensity for standardized statistical procedures and its growing preoccupation with individual differences. To those who are fully aware of the amazing complexity of human conduct this parallel evolution of two disciplines which are struggling strenuously to grasp it in all its most significant dimensions will certainly be no surprise at all. It simply reveals once more that our knowledge of man is still fragmentary and that only the joint efforts of closely related disciplines, representing widely diversified methodological approaches, can justify our hope for the attainment of a synthesis satisfying for our mind and illuminating for our action."

Fr. Gerard Owens, C.SS.R., gives an interesting and enlightening account of the history of the dogma of the Immaculate Conception, with special reference to the difficulties and obstacles to its understanding and acceptance. He classifies these under three headings: (1) the universality of the law of original sin and the opposition of the great medieval doctors of the Church; (2) the determination of the object of the belief and feast; (3) the inclusion of the belief in the primitive deposit of revelation. Father Owens states that the spread of the feast of the Immaculate Conception and the wide acceptance of the doctrine by the faithful were most potent factors toward its progress in the thirteenth and fourteenth centuries. Discussing the object of the doctrine he points out that clear notions of the distinction between active and passive conception and of the nature of original sin were needed before it could be known precisely what was meant by the Immaculate Conception. As to the inclusion of the doctrine in the deposit of faith, Father Owens believes that "the privilege is contained implicitly, as a part in the whole, in the total victory of Mary foretold in the Protoevangelium; in her plenitude of grace never subject to the curse; and in the perpetual benediction of the Angelic Salutation as interpreted in the light of Tradition."

Fr. Martin Healy treats of "Theological Qualifications and the Assent of Faith." His main purpose is to discover the exact meaning of such theological notes as *proxima fidei, theologica certa,* and *temeraria.* Quite definitely he states: "If the Church makes any decisions simply for the sake of the security of the faith, then Catholics must accept them with a sincere, religious internal assent."

Fr. Harold Gardiner, S.J., in his paper on "Moral Principles for Discerning the Obscene," suggests as the definition of what is obscene "an object of such a nature as to be *per se* connected with venereal pleasure, the connection being betrayed either by actual genital commo-

tion or by what Fr. Kelly calls the natural aptitude of the normal man so to react to the objective stimulus." In the discussion following this paper many pertinent topics were debated, such as censorship laws, the Motion Picture Production Code, the writings of particular modern authors, etc.

Fr. Edward Hanahoe, S.A., writing on "The Ecumenical Movement," gives a thorough historical account of the many efforts made since the sixteenth century to reunite the Protestant bodies with the Catholic Church, and explains what such a reunion must necessarily involve, as prescribed by the declarations of the Holy See. He suggests that interest in the ecumenical movement be fostered in the seminaries through special activities "which will enlighten the seminarians as to this great question and enlist their participation in the work through their prayers."

Finally, this bulletin presents the papers of four theologians who participated in a panel discussion on "Infused Contemplation as the Normal Development of the Life of Grace and the Virtues." Naturally, in such a controverted question differing views were expressed; and though no definite conclusions were established, the points at issue were clearly defined.

This volume, together with the eight previous volumes of the same series, should find a place in all theological libraries, especially those of Catholic colleges and seminaries. As a suggestion for future meetings of the Society, it could be noted that those who record the informal discussions following the papers should be most careful to present accurately the statements of the participants. In some instances exceptions could be taken to the present bulletin on this score.

FRANCIS J. CONNELL, C.SS.R.

ACHIEVING PEACE OF HEART. By Narciso Trala, S.J. Translated by Lewis Delmage, S.J. New York: Joseph F. Wagner, Inc., 1954. Pp. VII + 189. $3.25.

The literal translation of the Portuguese original would be "cerebral or mental control"—a title which seems to express the general theme of this book better than the English title which apparently is chosen for commercial reasons. The booklet intends to be a handbook of mental health; it contains directives to the healthy so as to prevent mental disorders, and to the disturbed so as to help them recuperate. To prevent or cure personality maladjustments the author advocates the method of the Lausanne school of psychiatry, introduced by Dr. Vittoz.

This method makes use of re-education exercises of sensory processes, intellectual concentration, will and feelings. These techniques seem to be based to a great extent on autosuggestion. "Possunt quia posse videntur—They can because they think they can," the author repeatedly says. As an example of said exercise we may quote the author's advice that, in order to learn concentration of attention one should trace more or less complicated figures in the air, for five minutes, in the morning, at noon and at night. To obtain relaxation, a whole ritual is presented—almost in Yoga-fashion—of loosening the muscles of forehead, eyes, mouth, waist, etc.

The author claims to achieve remarkable success with such artificial devices. As evidence, he quotes his own experience, since he followed the method when he had a nervous breakdown in his youth. He quotes also short case histories of other people who claim to have benefited by the method. The most striking example is probably the case of a lady who for seventeen years had suffered from persistent scruples and whom the author says to have cured in two interviews—an achievement which will seem quite remarkable to anyone who had dealings with scrupulous people.

We take, of course, the author's word for it that his method is effective with some people. Whether it will give "peace of heart" to the rank and file of the numerous neurotics is another question.

The best part of the book consists probably in the common sense statements of which the author makes ample use, such as the statement that insomnia is often caused through mere fear of insomnia, or that our six best doctors are sun, water, air, exercise, diet, and joy.

The price seems to be rather high for a booklet of this size.

JAMES VAN DER VELDT, O.F.M.

IL MISTERO EUCARISTICO. By Antonio Piolanti. Florence: Libreria Editrice Fiorentina, 1955. Pp. 533.

This scholarly work by a well-known theologian is part of a series of eight volumes of a new course of Theology in Italian for ecclesiastical students, for priests, and cultured lay people: "Nuovo corso di teologia cattolica in lingua italiana per studenti ecclesiastici, sacerdoti e laici colti."

This literary undertaking is under the direction of A. Beni, assisted by six noted theologians. *Il mistero eucaristico,* even though marked as the eighth and last of this series, is actually the third in order of publication. The five remaining volumes are to appear before long.

The author's loyal adherence to the doctrine of St. Thomas is often enriched with a clever elaboration of Aquinas' thought in these mat-

ters, with the purpose of bringing that same thought in harmony with modern developments and the new requirements of our age. Other theological currents of the day are given due consideration and attention. In order to establish a sound equilibrium between speculation and positive research the author has developed more fully some of the disputed questions and, occasionally, has presented a theory of his own, for example, when treating of the specific nature of the participation of the faithful in the Sacrifice of the Mass, and when explaining the various opinions regarding the nature of the Eucharistic Sacrifice.

The patristic development of the doctrine of the Holy Eucharist is given a prominent place. Modern erroneous opinions of eucharistic symbolism are fully explained and refuted with a clear presentation of the Catholic doctrine of symbolism and truth.

The work closes with a Synthesis and an Appendix. The Synthesis develops the idea of the Eucharist as the compendium of our Faith and the center of Christian piety. The Appendix analyzes the teaching of Cardinal Francisco Mendoza—of the Tridentine period—on the effects of the Holy Eucharist.

A select, up-to-date bibliography at the beginning of each chapter, a great variety of references from old and new sources, a clear style, and an excellent editorial and typographical form add to the intrinsic merit of this scholarly work.

PASCAL P. PARENTE

MORALE ET MÉDECINE. By Jules Paquin, S.J., Montréal: L'Immaculée-Conception; Comité des Hopitaux du Québec, 1955. Pp. 489.

While the medical sciences at present are making extraordinary progress in the care of the ill, there is a danger that physicians and nurses might forget the principles of Christian morality and the spiritual values which so often are involved in the new methods and techniques now being used in medicine. With this in mind, the author of this book set out to clarify the relationship between medicine and morals with regard to both old and new medical problems. And in the opinion of this reviewer, he has succeeded very well.

In the first part of the book the author defines clearly and succinctly the fundamental principles relating to the objective moral law, conscience and moral responsibility. He rejects peremptorily the so-called "new morality" which presents itself under various disguises and names. After discussing the classical conditions which limit or take away a person's responsibility and which are found in every textbook of moral theology. Father Paquin explains within what limits certain

pathological conditions, endocrine secretions and psychic dynamisms may influence a person's free will and therefore affect his responsibility.

The second part deals with the general obligations of physicians and nurses. They should look upon their vocation not just as a business but as an apostolate which is governed by the two great virtues that concern the relationship with our neighbor, justice and charity. A doctor and especially a nurse may fail in justice or charity toward their fellow-men when they co-operate in a morally bad act. The doctor or the nurse, as private individuals, have no other right over the life, the health, the secrets of a patient than that which the patient is able or willing to give them. Hence, barring certain exceptions, the consent of the patient is required for any treatment or surgical operation.

The third part discusses the duties of physicians and nurses with regard to the administration of the sacraments to the sick, both at home and in a hospital. In addition, the author presents here the rules by which, in Canada, hospital chaplains and parish priests are allowed to administer the sacrament of Confirmation to the sick. A final paragraph contains some practical advice about the apostolate among non-Catholic patients.

The fourth and fifth parts form probably the most important section of the book. Here the author deals with the moral aspects of mercy killing, abortion, certain surgical operations, birth control, rhythm method, artificial insemination, caesarean section. In each case the author lays down the rules of Catholic ethics for physicians and nurses, and refutes the usual arguments brought forth by the advocates of those practices. He offers an excellent treatise on marriage and its obligations and on chastity in general, showing that the observance of chastity does not endanger in the least perfect psychic balance. He clearly states what is allowed and what not with regard to medical tests of sterility. In the important question, within which limits medical and therapeutic experiments on human beings are allowed, the author bases his answers on the allocution of Pope Pius XII, concerning that problem. Likewise, he follows closely the directives given by the Holy Father in the matter of materialism, guilt feelings and in condemning the thesis which limits psychotherapy to an analysis of the sexual life. The final articles of this part concern hypnosis, the use of narco-analysis, shock treatment, the care of human corpses and the problems connected with autopsy.

The sixth and last part discusses the measures to be taken when a patient is in danger of death, some practical questions concerning professional secrets, salaries, damage and reparation. It terminates in pointing out the requirements for a medical moral code.

This survey shows that the book contains a wealth of information. Practically all moral problems that may face a physician or nurse are